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TERMS.

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From the New-York Observer.

The Roman Catholic Doctrine of Purgatory.

The doctrine of Purgatory, as held by the Roman Catholics, teaches that there is in the future world, a state of punishment in which multitudes of the human race, after suffering for a longer or a shorter period, do by this suffering *make satisfaction for their sins*, and being thus purified, are afterward received into heaven. (See Council of Trent, Doway Catechism, &c.)

We shall not *now* stop to show how entirely the atonement of Christ would be set aside by the supposition that mankind CAN *make satisfaction for their own sins;* for as we have another object in view, the bare mention of this point must suffice.

Several distinguished advocates of Popery, have candidly and honestly confessed that the doctrine of purgatory is not taught in the Bible, and that it CANNOT *be ascertained whether it be true or false from any thing which Christ has said on the subject!*

Such a difficulty might have startled *ordinary* theologians; but if the pages of revelation afford the *Papist* no foundation for his belief, he very summarily resorts for authority to the decrees of some Pope or Council, which in his estimation are quite as satisfactory as the word of God.

One eminent advocate of Popery, (a Roman Catholic bishop) after admitting that purgatory is not mentioned either directly or indirectly in the Scriptures, attempts to prove it by inductive reasoning, and as if conscious of the weakness of his arguments from that source, he then declares that *the voice of* ALL *antiquity is a favor of the doctrine.*

Now, to a reflecting mind, it would seem as if a doctrine which is not contained in the Bible, and which is incapable of proof by inductive reasoning, was worth nothing, even if it *were* sustained by the *voice of* ALL *antiquity!* But let us look at the references of the author in question, and see what he means by ALL *antiquity*.

Cyprian, who flourished about *the middle of the third century*, is the first writer who commences the period which the exaggerated phraseology of the Romish author referred to,—denominates ALL *antiquity;* and even Cyprian is not *for*, but clearly *against* the doctrine of purgatory, as may be seen by reference to his works. (Cyp. ad. Demet. and Epist. xii.) But why does not the author referred to, quote others beside Cyprian, if the doctrine in question is so abundantly sustained by ALL *antiquity*, as he would have us believe? Was Cyprian the *earliest* of the fathers? Does Cyprian constitute *all antiquity?* How does the bishop dispose of "Clement of Rome, and Polycarp, and Ignatius, and Justin, and Irenæus, and Athenagoras, and of the old anonymous writers whose works are severally printed with those of Justin?" Why were not those *much more ancient* fathers adduced as unanimously vouching for the doctrine of purgatory? The reason of the bishop's prudent omission is obvious—*they testify against him and against his doctrine!* And therefore it is that we are favored with the bishop's marvellous discovery that ALL *antiquity* commences with Cyprian, *about the middle of the third century.*

Such is the view of purgatory as taken by ALL *christian antiquity.* If the bishop had said that *all heathen* antiquity favored the doctrine, verily he would have spoken the truth. The Romanists, it is well known, are very fond of claiming that all antiquity favors their doctrines and practices; and it must be granted that in this instance all *pagan antiquity* does favor their doctrine of purgatory. The doctrine is in fact, an *invention of* PAGANISM, and may easily be found in the writings of the pagan poets and philosophers. Plato divided mankind into three classes, the good, the bad, and a middle class, who he supposed were "for some time sent to hell, there to be purged by grievous torments, after which they should be delivered," and go to dwell with the good in happiness. The stories of the ghosts of Elpenor, in Homer, and of Palinurus, in Virgil, clearly show that the ancient pagans supposed that those who were in this fancied middle state might be benefited by the prayers of the living. And indeed, the ceremonies used for their deliverance as described by those poets, so nearly resemble the ceremonies of the Romish Church in reference to purgatory, that we cannot but advise the Romanists to declare those poems *canonical* and to rank them with the apocrypha as a part of their Bible!

Without quoting any additional authorities, it is evident that the Roman Catholic doctrine of purgatory is at least 400 years older than—christianity itself! The truth is that when christianity became popular and its profession fashionable, the heathen who professed to have become christians, brought into the church with them many of their heathenish notions and absurdities, and among them, the doctrine of purgatory, Let it ever be remembered that this is its true origin, and that its character is *still* pagan, though it *be* baptized with a christian name.

Having thus seen that the doctrine of purgatory originated among the old pagans, and that by them it was originated into the Roman Catholic church, let us briefly trace its progress.

It was not until the time of Pope Gregory the Great that the doctrine began to be even countenanced by the highest authorities of the Romish Church. Many points respecting it were still involved in doubt, as its locality, &c. Some supposed that the flames of Etna and Vesuvius were kindled on purpose to torment departed souls; others that such souls were broiled on gridirons, roasted on spits, burned before fires, chilled by cold water, or smoked in chimneys. One thought that the gateway of purgatory was in Sicily; another that it was in Ireland; and a third that it was in Pozzuoto. One made this important discovery by means of an angel, and another by means of the devil! Such was purgatory in the sixth, seventh, and eight centuries; but still the doctrine was crude and scarcely systematized. Even as late as the twelfth century there were some good Catholics who doubted whether it really were an article of the Roman faith. Between that time and this, however, the doctrine has become a generally received and *profitable* doctrine of the Roman Catholic church. X. X.

Popery Illustrated.

In Dick's "Philosophy of Religion" we meet with the following fact, which may serve more purposes than one; for while it shows the *cruelty* of Romanism, it furnishes a fine illustration of the *whole* character of the system.

"On the entry of the French into Toledo during the late Peninsula war, Gen. LaSalle visited the Palace of the Inquisition. One of the instruments of torture there found, deserves a particular description. In a subterraneous vault, adjoining to the audience chamber, stood in a recess in the wall, a wooden statue, made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breastplate; and upon a closer examination, it was found that the whole front of the body was covered with extremely sharp nails and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuvre. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the directors of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument."

This statue is a fair representation of Romanism. It has, to the eye of the careless observer, a beauteous form. It has a countenance of much simplicity, and quiet devotion. It is arrayed in rich and flowing robes. But beneath them are "daggers." It has joints in its arms and hands, which enable it to make what motions its ministers please. These motions are regulated by an unseen machinery. It extends its arms, with great deliberation, and apparent affection—and, with a smiling face, presses its deluded victim to its heart—and the pressure is—wounds and death!

The Sunday School Cause.

Extracts from a Report of the plan of operations in the Mississippi Valley.

The second inquiry is, ought this great enterprise, so auspiciously commenced, and so successfully prosecuted thus far, be further, and if possible, permanently continued.

To this inquiry the committee answer that it most unquestionably ought. In support of this opinion they beg leave to adduce several arguments founded in facts, and which in their view constitute substantial grounds of appeal to the benevolent to sustain this enterprise.

1. The very nature of the Sunday-school enterprise, more than any other, demands that it should be sustained. If any man supposed that it is enough simply to form a Sunday-school in any neighborhood, and then leave it to itself, without exerting any influence to sustain it, he is but little acquainted with either the history or the nature of Sunday schools. No undertaking demands more persevering effort than that of establishing Sunday-schools in any place. This is true more especially of a country like ours which is comparatively a new one; and it is emphatically true of the West, where settlements are just forming, constantly changing; and where, excepting the longest settled portions of it, there is not that solid, established character in such neighborhoods, which is discernible even in the eastern part. Consequently Sunday-schools which are planted in the new, and comparatively sparse settlements, as well as in the small and recently formed villages and towns, must need for a while a fostering hand. A visit once or twice a year from a Sunday-school missionary or agent, who will assemble parents, children, and teachers, exhort, advise, and every way incite them to perseverance in the good work, and who will suggest improvements, and help them to carry them into effect, must be highly advantageous. It is true that many of the schools which we have established in the West will not greatly need this fostering care. But many will need it; and especially those which are established in neighborhoods which have the least moral influence pervading them, and where Sunday schools are most of all needed. Every year's continuance will add to the strength and permanency of such schools, and diminish the necessity of such supervision on the part of this institution. And here we may remark that it is not so tedious or expensive a work as many may suppose, to perform such an annual or semi-annual visitation. An efficient agent will visit several schools in a week; holding his meeting of the people of the neighborhood in the day-time, or the evenings, and not confining such visits to the Sabbath days. The consequence is, that in a month, very many schools will be visited and invigorated.—This is not a matter of theory; it has been done by many a Sunday-school missionary employed by this institution.

2. Although there may now be 5000 Sunday-schools (including those which were established before the adoption of the resolution in 1830) in the Valley of the Mississipi, yet there ought to be three times that number. And there cannot be a doubt that in a few years there may be more than 10,000 Sunday-schools there, if a sufficiently extended, systematic, and permanent agency be employed for that purpose. The committee have stated, what they here repeat, that there ought to be at least 30 or 40 Sunday-school missionaries in the West (viz. 3 or 4 upon an average to each state,) employed by this society every year. A few of these must be employed the whole year; but the most of them during the eight months in which the weather is favorable for this work. Such a number of efficient men would visit the schools now in existence—or such of them as most need it—they would every year increase the number of schools by establishing new ones; they would aid hundreds of poor schools with books; they would enlist local and voluntary aid in the cause, and they would urge onward the Christian mind on this most important subject. One agent of the right spirit last year established 51 schools in his district in Kentucky, and visited himself, or caused to be visited by other and suitable voluntary co-operators, all the Sunday-schools in 17 counties. We only mention this as a specimen of something like what may be done. Now let the West be divided into 19 districts, as the committee have proposed, and let at least 30 men be every year employed in the manner above described, and we shall see the cause of Sunday schools steadily, surely, and rapidly advancing.—These laborers will enlist others; and we hope that the day will soon arrive when every evangelical minister of the gospel will also be an efficient agent in establishing and sustaining Sunday-schools in the region around him. The question is often asked, will not many of the schools established in the West fail? The committee answer, undoubtedly they will, unless efforts are made to sustain them. But if schools are furnished with good, though small libraries at the outset, and if they are occasionally visited by an efficient Sunday-school missionary, or some one who will give an impulse to the work, there is good reason to expect that they will endure. Cases will however occur in the West, as they are constantly occurring in the East, in which a Sunday-school will fail, at least for a while. But every effort should be made to prevent it. Still it is far from being true that a school which has continued a few months, and then ceases for a time for want of interest in it on the part of the teachers, or parents, or any other cause, has done no good, or that it may not revive, especially if it has a library connected with it. But what if some schools, organized amid many discouraging circumstances, should fail? Shall we be discouraged? Do no drops of dew or showers of rain fall upon an unfruitful soil? Are no Bibles and tracts given to those who never read them? Do no efforts to educate men for the ministry fail of success? Does no faithful ambassador of the cross, either in our land or among the heathen, preach to dying men in vain—as it would seem to human view? Or does the benevolence only fail of reaching its object, when expended upon the establishment of Sunday-schools? No. Known only to him who knows the end from the beginning, and who alone can gather up and fully estimate all the influences which even temporary failure in a good enterprise may occasion, are all the results of our efforts when a Sunday-school fails—when even many fail—it may well cause a tear of regret to fall, but should never palsy an effort.

We must not, then, be deterred by the fear that the schools will fail. Let there be an efficient Sunday-school missionary for every district of ten or fifteen counties who will devote himself to the work for a large part of the year; and let him visit every Sunday-school in his field at least once a year, and engage others, especially ministers, and intelligent and pious laymen in the work, and the schools will generally succeed. Whenever there are a few persons of sufficient intelligence and zeal who feel an interest in the work, a Sunday-school can be maintained. And the more ignorant and destitute of religious advantages the neighborhood is, the more important is it that such a school should be maintained.

Letter to a Superintendent of a Sunday-School.

Sir—Will you give yourself the trouble to tell what some of our Teachers do in the Sunday-school who spend so much time in conversation, and in casting their eyes around? I never could see how they finished so soon. For myself Sir, I can hardly go through with the appointed lessons and have any time to say a word about them or to stop to converse with my scholars. But these persons always have time enough to perform their Sunday School duties and afterwards have a resting spell, or a talking spell before school is dismissed. Now I cannot find time for all this—I know I dont do any thing myself, but I thought I might get a little light to shine upon my path "by just asking you to tell me how it is they finish so soon, have so much time to save, and are always in such complete readiness and preparation for departure? Perhaps they have more experience—experience we all know is the oil which makes the wheels of life run quick. Perhaps they have some superior method of instruction? If so would it not be more kind, more like a Christian to let us know what that method is? If they have any Labor-Saving Machine, I hope they will not keep it exclusively to themselves, for the Spirit of Christ is not the Spirit of selfishness.

To teach young minds—to impart to their comprehension the fruits of our own religious experience, and to point out to them the signs of grace is a work that some find quite hard to get through in an hour.

And then in addition to all this to engage the attention, to win the affections, and to maintain the lasting respect and esteem of the little heedless children before whom they are placed—and all this in one hour once a week and fifty-two times in a year—I cannot see how they do it.—*Ep. Watch.*

The Communion.

Do Christians derive all the benefit from the ordinance of the Lord's Supper, which it was intended and is adapted to convey? Do they come to the table of their Redeemer with that tenderness and brokenness of heart which renders Christ precious to the soul? Do they by a previous and protracted meditation on their character and condition as sinners, and on the offices and work of the Mediator, come duly prepared to exercise all the emotions, and renew the obligations and vows, which the nature of the duty requires, and which the right performance of it necessarily involves? Do they so wait upon the Lord, as to renew their strength?—When Jehovah says—'O Judah, keep thy solemn feasts, perform thy vows'—he most evidently teaches us, that the observance of the special ordinances of religion is a serious and important duty; and he has abundantly assured us that an irreverent attendance upon, or perversion of these ordinances, is a most aggravating sin. This sin is the mark of a degenerating church—and a token of God's abhorrence. Who hath required this at your hand, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me. Your new moons and solemn assemblies I cannot away with. It is iniquity, even the solemn meeting.

Paul speaks of great calamities, as having come upon the Corinthians for their perversion of the Lord's Supper. And it can surely do no harm for the professed people of God, to enter into the most faithful examination of themselves, to ascertain how far the prevailing inattention to religion, and unfaithfulness of the churches may be traced to the same, or a kindred cause. If communion at the Lord's table do not promote growth in grace, there is radical defect somewhere, which cannot be too early sought out and remedied. If it do not produce true religious joy, it fails of one of its designed effects.

'Sacrament times,' says an old writer, 'are sealing times. In the Lord's Supper, you have the new covenant sealed up unto the soul: the soul has not only its graces increased, but they are printed clearer. The seal of the Spirit does print a Christian's evidences with a clearer stamp. You have plain and visible representations of the love of a Saviour; and you have the sense of this love poured into you. A Christian feeds not only upon sacramental bread but upon *hidden manna;* and has taste of that love that is sweeter than wine. Here's a *feast of fat things.* The *soul is satisfied as with marrow and fatness.* Spiritual refreshments are sweet and satisfying too; but do not, like other fat things, have a cloying fulsomeness in them. No, they carry a delicious relish with them, such as the soul takes present complacency in, and has a longing appetite for. The soul never nauseates the feast of fat things; but the more it feeds upon them, the more it hungers after them.

'Now the two grand ends of this sacrament in reference to a Christian, are, 1. *growth in grace;* and 2. *sense of grace.* It is a sacrament of augmentation, by which a new-born soul may grow up to its just proportion and full stature in Christ Jesus; and it is a sacrament evidencing this its condition to the soul. Christians come hither to confirm their title; the *smoking flax* comes hither to have some light, and the *bruised reed* comes hither to have some strength; the *worm Jacob* crawls into the presence of the Saviour, and is sent away with an encouraging voice, *Fear thou not.*—Many a tender babe in Christ has stretched out its weak and trembling hand, to lay hold of the Saviour, and has found virtue coming out from him. Many a thirsty soul has come breathing and panting after the streams of water,—has opened its mouth wide, and been filled. The longing and affectionate soul has come with vehement and enlarged desires, and has found full expressions and manifestations of God's love. Many a cloudy soul has come hither to see if it could spy out one beam, and has been sent away brighter than the sun in all its glory. You that have been hither with the most ample and capacious souls, tell us whether you have not been filled to the brim, whether your cup has not overflowed. O what heavenly intercourse is there between you and the Saviour! what pleasant aspects! what mutual looks of affection! Do you not find in your own souls a full paraphrase upon those descriptions of your Redeemer, which represent him as the chief among ten thousands, and altogether lovely? He comes with an earthly and drossy soul, that is not raised and advanced by such glorious mysteries.'

Simplicity of the Ordinance of the Supper.

No complexness of parts, no tedious routine of observances, the simple act of eating and drinking a little aliment is expressive of all the sweetness of the divine economy. The sight, the touch and the taste are employed for a few minutes in perfect stillness, and the magnificent rite is closed. Contrast this with the cumbersome institution of the Passover, the multiplied and confusing steps in all the Jewish rites, the parade of Catholic and Heathen mummeries. What devotee of a false religion is so practised in its complicated formulary, as to remember half of it; but what observer of the sacramental ordinance can forget the least part of it? It is *touching* by its simplicity. It exerts thereby a permanent influence. Wherever we move, we can carry in our memories the symbols which show forth the Lord's death; at every temptation to sin, can hold up distinctly the broken bread and the cup of symbolical blood; and by the instantaneous view which we obtain of the gospel scheme, we may be instantaneously humbled when proud, and lifted up when bowed down. Is there not displayed a noticeable wisdom in thus contriving the simplest means for the accomplishment of the most magnificent ends? Is it not wisdom to effect such great results in the kingdom of nature from so simple a law as gravitation? Must we not admire the same compass of plan by which the whole system of religious truth in all its glory, is made to revolve around our hearts? And yet the means of thus illuminating the moral world were communicated by their great Author, not in an hour of dignified leisure and outward ease, but in the midst of the most exciting and harrowing scenes. Within four hours he was to be apprehended by the Jewish authorities; within twenty, was to be taken down from the tree a corpse. The traitor was now absent on the nefarious business, the priests were agitated with hopes and fears, his own disciples were overwhelmed with conflicting passions, and very soon were disgracefully to abandon him. In all this whirl of outward excitement he remained calm and unruffled, he held up the fainting hearts of the eleven, looked forward through the long succession of ages, and then spoke with the intention of being heard by the remotest posterity. Many good men would have been too severely agitated to have pursued a consistent train of thought, still more of remark. We all have felt how difficult it is to converse on any absorbing affliction, even when viewed remotely from ourselves. But he with a composed look at the mystical emblems, pronounced them to be his own flesh and blood, and with majestic calmness ordered them to be used by future generations. Was not this the wisdom and the strength and the authority of a superior being? Was it not the language of a *peculiar* being? Let him who denies the vicarious nature of Christ's death account for the fact, that a man, who before another sunset was to be hung as a malefactor, should coolly and deliberately command his despised friends not to *conceal*, but to *celebrate* his punishment; a capital punishment, approved by the ecclesiastical power, inflicted by the civil, to celebrate it, not by rearing a monument or parading in a procession, but by drinking his blood? Who ever heard of such a thing? What can be the meaning of it?—*Spirit of Pilgrims.*

Translated from the German for the Boston Recorder.

Jesus Christ is the Saviour of Men.

Jesus Christ is the Saviour of the whole world. For this the heavenly host rejoiced. "Glory to God in the highest was the triumphant song which they raised to heaven in admiration and delight, that now a Saviour was declared not only to a peculiar people, but to *all* people, to all the children of men, in every place and for all time. It was a joy destined, before it was made known to the shepherds, to go to all nations, that all the world should partake of its blessedness. Paul repeated with still holier joy, that "Christ is the Saviour of all men." And at the present day, the believer's heart, filled with love to his fellow men, cannot sufficiently rejoice that the Son of God was made man, and has become an all-sufficient Saviour for the whole world. Who can estimate the high enjoyment which this gift has already bestowed upon our race, and what a multitude of blessings are to flow from it hereafter to Adam's whole posterity; blessings from which no one will be excluded, who does not shut himself out by unbelief.

How heart-cheering is the name of SAVIOUR at all times, especially, in the hour of need. And what day is that which knows no need? His name is ever a fresh inducement, a new encouragement, to apply to Christ, immediately, and unhesitatingly with all my griefs. Is my necessity great or small, old or new, let it be of whatever kind, this name gives me the right to go to Christ at all times, to cast myself upon his compassion, and when I address him as my Saviour, he *cannot* send me away. I dare to go to him, and present my claim, saying, "Thou art my Saviour, my deliverer, my help, for this wast thou born, for this art thou made known to me. Discover thyself now as my Saviour and help me! So to pray to him as to be able to lay hold of him in the hour of need by the name he has chosen for himself is my greatest solace; to think of him is my richest enjoyment. An enjoyment of which all my fellow creatures may partake. The needy, the afflicted, and the suffering have an equal claim to call him *their* Saviour; to ask of him all that his name implies. And he who from the heart prays to him, under whatever circumstances, cannot pray in vain. The heart of Jesus Christ has determined, his love has willed, that what *things* soever we ask in his name we shall receive. It is his joy to act as our Saviour.

Select Extract.

In my opinion profound minds are the most likely to think lightly of the resources of human reason; and it is the pert superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees changes of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science, so many natural miracles, as it were, have been brought to light—such as the falling of stones from meteors in the atmosphere; the disarming of a thunder-cloud by a metalic point; the production of fire from ice by a metal white as silver; and referring certain laws of motion of the sea to the moon—that the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures.—*Sir Humphry Davy.*

A Peasant Preacher.

Revival of Religion in Norway.—The Rev. Dr. Patterson, who travelled last year about five thousand miles in Sweden and Norway, gave the following interesting account of the work of God in the latter country, at the Annual Meeting of the Congregational Union of Scotland, held at Glasgow in April last:

"About sixty years ago, Socinianism was imported into Denmark, and took a firm hold of the minds of the professors of the University of Copenhagen. The Danes then allowed Norway no University of her own, and scarcely a printing press. Every thing was got from Copenhagen, and all the young men were sent there to be educated, where they imbibed and believed, without any exception, Socinian notions; going back to their own country, they began to teach those notions, and this system of things continued till almost all the good men, whom the Lord had formerly made use of for carrying on his work there, were dead. Many of the peasantry still adhered to the Bible, and the orthodox opinions which they had learned from their pastors, who had since gone to heaven; but the churches were now filled with rank Socinians, and there were but two or three remaining in the whole of Norway, who preached the gospel with any thing like purity.

"Now, when all was darkness, and every thing seemed to threaten that the light of the gospel would be completely removed from Norway, God in his providence raised up a poor peasant, who lived near Indenckihill, on the confines of Sweden. He had received nothing but a common education, but the Lord brought him acquainted with the truth, and filled him with zeal to make that truth known to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road, went through the length and breadth of Norway, proclaiming the gospel, in that wild and romantic country, to thousands and tens of thousands, and the Lord gave testimony to the word spoken, in a most remarkable manner, for hundreds were in a short time, by his instrumentality, made to see and embrace the truth. You may easily conceive he would not be allowed to go in peace, the clergy would not endure him; they stirred up the magistrates against him, and he was cast into prison; as soon, however, as he got out, he was again at his work; but at length, having come to Christiana, the capital, a most bigoted place in regard to religion, he was laid hold of, cast into a dungeon, and kept eleven years, from 1800 to 1811. O, but he was not idle there, for like Bunyan, he was writing treatises, and sending them forth into every part of the country, contriving in the space of a very short time, to have 122 tracts published at Cassell. The people were astonished; they had never seen the like; some said, he must be an Englishman; others said, the English know better what to do with their money; at length they said, he and his followers must be Hongianas (after the peasant preacher's name.) When I went to Norway last summer, I made it a point immediately to get introduced to some of this sect, and they were the very men I wanted for the purpose of printing the Scriptures. I employed one of them in Christiana to print the Bible. To give you an idea of this people—I wished a treasurer, and asked the Professor of Divinity in the university of Christiana, (for they have now got a university,) if he could recommend to me a good man. He mentioned some, and on my saying they were all Hongianas, O! said he, I know that, but they are the best people we have in the country. I was delighted with the simplicity which this people manifested, with their love to God and to one another. I had stronger proof of the power of Christian love in the minds of these people, though an entire stranger to them, than I ever experienced in my own country, although I have no reason to complain of want of love on the part of my contrymen. When I came to Bergen, I had to sail 120 miles in an open boat, exposed to all the violence of the Atlantic Ocean; but that I might not be put into jeopardy by the ignorance or rascality of the boatmen, three of these good people left their families and professions, entered into the boat with me, and saw me safe to the end of my journey, and paid the whole of the expense. The effect of the peasant's labors already referred to, is this, that at this day there are not fewer than ten thousand followers of the Lamb in that country.

Although my object was chiefly to distribute the Bible among them, yet I was likely to do something in tracts, and I never go abroad without some of them. I bought a few and putting them into my little carriage, gave them away as opportunity offered. The people were astonished, and ready to fall down and kiss the very ground on which I stood: I consulted with my friends, and formed some Tract Societies, and when I came home to London, and requested £10 from the Tract Society for this purpose, they generously gave £50, to make a commencement. The consequence has been, that these Tract Societies are in active operation. Letters inform me, that already four or five different tracts have been printed in the Norwegian language; so that, since the month of September last, about one thousand of these little messengers have gone forth to enlighten the people. Five thousand Testaments have already been printed and circulated, and five thousand more are ordered; and we hope, that by the blessing of God to fan the flame kindled by this peasant, Norway will soon come forward to assist us in carrying the glad tidings of salva-

tion into other lands. These facts are of the utmost importance for encouraging Christians to do what they can to promote the knowledge of salvation among their fellow countrymen. This poor peasant, who suffered for eleven long years—O, what a reward has he, how many crowns of joy and rejoicing will he have in the day of the Lord Jesus Christ! and who would not honor the memory of this once despised man? I am happy to add, that this sect is now not only held in high reputation, but in all the towns of Norway which I visited, the chief merchants were among his followers, and seemed willing to devote themselves and their substance to the propagation of the truth, to the very utmost of their power. I would say to you, my friends, collectively and individually, "Go, and do likewise." The good man died a few years ago, for he was broken in his health by persecution; he entered into his rest, and his memory is dear, as you may be sure, to thousands in Norway.

Rev. Daniel Baker.

A correspondent under date, Charlotte Co. Va. August 11th, thus writes:—"Mr. B. was detained here by the breaking down of one of his vehicles, and preached on the second Sabbath of July, to the Rev. Mr. Hart's congregation at the village called Marysville, and was requested to continue. Very soon the influences of the Spirit were felt, and now there are about 20 rejoicing in hope. Also, at Briery, a church in Prince Edward, there is still a more powerful work of grace. Fifty attended inquiry meeting. The number of converts I cannot state. I never saw more solemnly attentive congregations than at the latter place. Those awakened, are by a large majority, men—some very promising young men, merchants and lawyers. The last of the week Mr. B. goes to attend a protracted meeting at Hampden Sydney College church. Oh that special aid may there be given! You, will, I doubt not, be pleased to learn that on Mr. Baker's late tour through South Carolina, where there were revivals last year, he found in most places, that not one had fallen away. Indeed, melancholy instances of this kind were very few, while on the other hand many of the recent converts have resolved to become heralds of the cross. In one place not less than four who were the subjects of the revival."—*Carleston Observer.*

Honoured Ministers of the Gospel.—Those preachers of the gospel, whose labors have resulted in the conversion of many souls, we regard as peculiarly honoured of God. Among these servants of Jesus Christ the Rev. Daniel Baker has been distinguished for nearly two years past. He was formerly paster of the Second Presbyterian church in the city of Washington; and then of the congregation in Savannah, over which the Rev. Dr. Kollock once presided. Since leaving the last charge, which we believe he did two years ago, he has been constantly engaged, we should judge from the public prints, in attending protracted meetings, in Georgia, the Carolinas, and Virginia; and precious revivals of religion have been manifest in most places which he has visited. Why is this? Shall we say that God is a Sovereign, and go no further? Or shall we say, that "whatsoever a man soweth that shall he also reap?" and that "every man shall reap his own reward according to his own labour?"

Brother Baker is a prompt, ready, animated speaker; who preaches the truths of the gospel with great clearness and force; and every where the Lord seems of late to have wrought with him, sanctifying his hearers through the truth which he delivers. We rejoice in his qualifications for itinerant preaching, and in his signal success. May the Lord increase it a thousand fold!—*Philadelphian*

Revivals.

The Revival in Charlotte, and Prince Edward, Va.—A correspondent in Prince Edward, in a letter received a few days since, remarks:

"The good work commenced some weeks since in Charlotte, is still extending under Mr. Baker's labors. Seventy-six persons have professed hope in Christ, in the bounds of Cumberland congregation, South side of Appomattox, and some eight or ten, north side. There is an interesting state of things in Rough Creek congregation. Mr. B. has appointments, in the adjacent counties, for several weeks to come."—*S. R. Telegraph.*

Bethel and Providence Churches, Augusta.—The results of the powerful work of the Spirit in these churches, so far as known, are of the most cheering character. By a letter from that county to a gentleman in this city, we learn that one hundred and forty-five persons had been added to Rev. Mr. M'Farland's (Bethel) Church; and two hundred and thirty to Rev. Mr. Morrison's since the commencement of the revival.—*Ib.*

Guilford, N. C.—A gentleman in this county in a recent letter to the Editor writes:—"The Lord God of Israel seems to have girded on his sword, and in this region of country is conquering all his enemies. Every congregation seems to be willing to sue for mercy."—*Ib.*

New Providence Church, Tenn.—A sacramental meeting closed at the campground near this place, on Monday last. During the meeting, seventeen persons were added to the church: making in all 189 persons, who have been added to New Providence church since the first of June last. This church now consists of 770 members.—*Maryville Intelligencer, Sept.* 25.

The following is an extract of a letter just received by Rev. I. Anderson D. D. from Rev Thos. Brown. It will be read with much interest. "Bethel" and "Mount Zion" are Presbyterian churches, the former in Kingston, Roane Co. the letter in Philadelphia, Monroe Co. The letter is dated,

Kingston, Sept. 14th, 1833.

Rev. and Dear Father:—On the evening of the first day of the meeting, the people of God entered into a public and solemn covenant with each other to pray for a revival of God's work on that occasion; and while they were yet asking, the Lord answered. On Saturday there was clear evidence that God was present with his children and that his Holy Spirit was at work upon the hearts of his enemies, a few of whom came forward to the anxious seat, asking an interest in the prayers of christians. The Sabbath was a day of great solemnity, and at the close of an interesting communion, a large number of persons came forward to the seats designated for the anxious, trembling like the jailer, and anxiously enquiring, "What must we do to be saved." They, too, were directed to believe on the Lord Jesus Christ—Some of them obeyed and were baptized, if not "the same hour," or, "straightway" in a short time afterwards, and are now like the Eunuch, going on their way rejoicing. Monday was also a day of interest; and on that evening it appeared as though a window of Heaven was opened; for I know not that I ever witnessed such a display of the divine power and glory, on that ground, as was witnessed at that time.—Almost the whole congregation appeared to be overwhelmed with a sense of the presence and power of God. Those who had long been gospel rejecters, were now under a sense of unpardoned guilt, crying for mercy in every direction; and while christians were praying (I think something like Jacob did,) in about twenty cases there was the most joyful transition from all the agonies of a sense of unpardoned sin and exposure to ruin, to a pleasing hope of the glory of God and a blessed immortality. At least this number, in the judgment of charity, were born of the Spirit of God that evening—but there may have been more than that number, which the judgment of the great day will reveal as heirs of glory, born on that evening.—We were sometimes ready with Moses, to cry out "stand still and see the salvation of the Lord, which he will shew you to day."

The meeting continued with great interest until Wednesday evening, when the people with reluctance left the ground. The number received into the communion of the church was twenty-five; but many others give pleasing evidence of having passed from death unto life. "This is the Lord's doings and it is marvellous in our eyes." "O magnify the Lord with me, and let us exalt his name together."—*Ib.*

Camp-meeting results.—We extract the following notices of revivals, among the Cumberland Presbyterians, from the *Nashville Revivalist*, of September 25.

God seems to be reviving his work "in the far west."—The Rev. J. Clark writes from Courtois, Mo., informing us of the results of five camp-meetings held in his bounds.

At the first meeting, appearances continued discouraging until Tuesday morning, when it was expected the meeting would close. But as some of the sin-sick were unwilling to leave the place, the meeting was protracted until 21 found joy in believing.

During the second meeting 15 professed the hope of the gospel.

The third was, by no means gratifying to the sectarian, who prides in numbers. Only eight souls were born of God. But even over this number, the angels rejoiced.

The fourth was held at Patosi, where the power of God was displayed in the conversion of about 25 souls, and since the meeting a revival has been progressing in the Town.

The fifth and last was held at Courtois. This was a gracious season, and the results altogether unusual in that sparsely inhabited country. Fifty precious souls were brought into the fold of Christ.

During this meeting a conversion was witnessed, which is deserving of particular notice.

A young man both deaf and dumb, came forward to the mourners seat, weeping bitterly, and, like the Publican, smiting the breast. After kneeling in prayer, and manifesting the anguish of his mind by the distortion of his countenance, and frequently smiting his breast, he at length became tranquil, and, raising his flowing eyes and beaming countenance, pointed toward Heaven, and attempted with his dumb organs, to sing the praises of God.

Stoner's Creek Camp-meeting—We are informed by the Rev. J. Beard, that this meeting closed on Wednesday evening last. In consequence of incessant rains during the two first days, congregations could not assemble. But as the weather became favorable toward the close, the meeting was protracted two days beyond the usual time. God expressed his approbation in the conversion of 33 or 34 immortal souls.

The Rev. D. Campbell writes, that the camp-meeting near Charlotte closed on Wednesday last. Though the inhabitants of that section are not famous for piety and christian benevolence, yet fourteen renounced the world for the cross of Christ, and came up to the help of the Lord against the mighty.

Missionary Notice.

The Western Foreign Missionary Society are expecting to send out two Missions this fall, one to Africa, and one to the Indians west of the Mississippi: both on the plan of having a small agricultural establishment connected with the mission. Will not the members of the Redeemer's family among us, promptly aid in these undertakings. Those pastors (friendly to this society) whose congregations have not yet been specifically applied to, are respectfully requested to lay the subject before their people, and avail themselves of the opportunity which the meeting of Synods will present, to pay over their contributions. The treasurer of the Society will attend to the receipt of moneys, during the session of the Synod of Pittsburgh; and the following gentlemen will also be so kind as to take charge of the funds which may be remitted through the members of their respective Synods, viz.: the *Rev. Dr. J. L. Wilson*, for the Synod of *Cincinnati*—the *Rev. G. W. Ashbridge*, for the Synod of *Kentucky*, and *Rev. James Culbertson*, for that of *Ohio*. Should either of these brethren be prevented from attending the approaching meetings of their respective Synods, they will be so kind as to request some other gentleman whom they may name to fulfil this service.

Those benevolent Ladies who have been accustomed in former years to provide articles of clothing, &c., for the Western Missions, and Indian Schools, and who may be inclined to aid on the present occasion, are respectfully informed that the following articles will be received, viz:—Domestic cloths, flannels, cottons, bed quilts, comfortables, ready made clothing for Indian children, stockings, socks, blankets.

It may also be added for more general information, that school-books, slates, pencils, and paper, shoes, wool hats, axes, and farming utensils in general, wooden, stone, and tin ware, and indeed any articles needed for a small agricultural and mechanical establishment, and for household use, will be highly serviceable in the commencement of schools among the remote Indian tribes, and a great saving of expense may be secured by their voluntary contributions. Supplies of this kind, if directed to the care of Mr. Samuel Thompson, No. 10 Market Street, Pittsburgh, at any time before the close of the month of October will be faithfully applied. Should any articles be more conveniently forwarded to Cincinnati or Louisville, information as to the place or deposit may be obtained on inquiry of Dr. Wilson in the former, and Mr. Ashbridge in the latter place. —*Christian Herald.*

Proposed Mission to Cyprus.

Extracts of a letter from the Rev. Wm. Thomson, dated Beyroot, March, 22, 1833.

We came from Malta to Larnica in Cyprus and were detained there two weeks. While there we became acquainted with a young man, whom Mr. Wolf sent to England many years since. He staid seven years in London, and then returned to the Mediterranean and assisted Mr. Hildner in his Greek schools at Syra. Cyprus is his native isle, and his family are of some standing. Duty to an aged and widowed mother obliges him to remain with her in Larnica, although Mr. H. wishes him to return and assist him. He speaks English perfectly well and is employed by the American consul, Mr. Motley, as his secretary. He has opened a school for modern Greek, and when we were there had about 30 scholars. We visited and were much pleased with the school, and engaged to pay the tuition of eight poor Catholic children for six months, to be selected by him. He says thousands might be educated. The New Testament is the only book in his school; which he explains every day. His proximity to Beyroot will enable us to assist him, and if thought best to take him under our employ. Mr. Bird says we must by no means let him leave Larnica. He wishes to be employed by us. The tuition of the children is 50 cents per month, but of the eight whom we support he asks only 25 cents per month. His name is Demetrius Pierides, and he has engaged to send me the complete civil and religious statistics of the island. He sent to the seat of government to obtain the necessary documents while we were there, and we expect them in a short time when I will forward them to you. There would be no difficulty in estabiishing a missionary station in Cyprus. Demetrius is very anxious and says that there are many thousand Greeks with whom he could have intercourse. We were of opinion while there that two missionaries should be stationed on the Island, and our brethren here are of the same opinion.— *Miss. Herald.*

Excommunication.

Not long since, we received from New York, a pamphlet addressed to *Presbyterians*, calling for the excommunication of all slave-holders, in the southern states. We give the writer credit for good intentions, and some ability; but must believe, that in the present state, his pamphlet is calculated to do no good. Not a few in slaveholding states, have no property but their slaves. They wish to emancipate them. But the laws of the state will not allow of this, unless security is given that the slaves shall never be a *public expense*. They are not able to give these bonds. What shall be done with such masters and mistresses? Shall they be abused, and persecuted, and excommunicated for not doing what they have not even 'natural ability' to do? Such is the ecclesiastical plan of our pamphlet. It is full of crying injustice.—*Cin. Journ.*

From the New-York Observer.

Liberia.

Liberia papers to the 15th of July, received at this office, announce the arrival at Monrovia on the 12th of July, of the brig Ajax, Capt. Taylor, from New-Orleans in 50 days with 140 emigrants. She sailed from Monrovia on the 14th, with 40 emigrants and provisions, for Grand Bassa.

On the 27th of June the brig American arrived at Monrovia from Philadelphia with six emigrants.

The Liberia Herald mentions the death of King Tom Bassa of Little Bassa, and expresses the fear that from the many candidates for his seat, the Little Bassa country, upon which the colonists depend chiefly for the article of camwood, would become the scene of civil commotions.

We copy from the Herald the following information respecting the Grand Bassa settlement. It is gratifying to find that the establishment of a Christian colony on this coast has already had the influence of destroying some of the bloody and debasing superstitions of the natives.

The present number of settlers amounts to about 175, and many of the first 33, who were the pioneers about 10 months since, are now settled on their own town lots. The town is laid out on a tongue of land, on the little Bassa side of the St. John's River, and presents a fine appearance from the ocean. It is within a short distance of the native town of our friend "Bob Gray of Grand Bassa," who considers himself highly honored in having Americans so near him, and renders himself "troublesome a plenty" as the natives say, to those in authority, from his daily visits.

Between the two towns, is the ancient Devil Bush of the Grand Bassa people, which they have reserved in their sale of lands to us. It is not used now, and is reverenced by the natives only for what it has been, as our friend Bob Gray will at any time, sell to any of our settlers there, any particular tree he may stand in need of, for one Bar.

It is evident to the most casual observer, that the natives in the vicinity of our settlements, are gradually becoming more enlightened, and consequently less observant of their superstitious notions and idolatry. Such is the case of our friend Bob Gray, who speaks as lightly of the sanctity of the devil's bush as we would, and considers it as a mere humbug for the more ignorant and superstitious. It is pleasing to reflect that the spot, near which the nameless bloody rites of Moloch have been perpetrated for centures, is soon to be the site of a mission house, which is now erecting by the direction of Rev. Mr. Cox, missionary from the U. States.

The St. John's river is the boundary line between, Little and Grand Bassa, and is navigable for small vessels about six miles—perhaps more. There are three branches, viz: Main Branch, in which are Factory Island, and three small islands running N. E.; Benson's Branch, which has a S. S. E. direction; and Mechlin's Branch, which runs nearly in a N. W. direction towards Bullum Town. It is a noble river, and during the rains a great body of water must descend to the ocean from the highlands and mountains in the interior. There is about 12 feet of water on the bar at the river's mouth. Its banks are well stocked with timber, and free from Mangroves, we believe; and its waters well filled with fish of various kinds, and oysters. Black perch have been taken there as heavy as 20 pounds.

In relation to the prospects of the colony and the conduct of Anti-Colonizationists in America, the Herald remarks:

If we could only receive the same countenance and support from the mother country that Sierra Leone does, for a few years, we could demonstrate pretty clearly to the people of color in America, that our colony holds out greater inducements to new comers, than any other region to which they can emigrate.

We perceive in Mr Garrison and others, a spirit of opposition to the operations of the parent society; but what is to be done with the poor persecuted man of color, while this contest about the best plan for improving the condition of his race generally, is being debated and settled!

Is he to sit down—or stand in places where even room enough for either is denied him?—Is he to listen to arguments which in the end will only make his situation more miserable; or is it not better for him to take his little all and remove to a land where all for which he sighs in vain is guarantied to him; and should he even, like the prophet, only see the land, to be enjoyed by his children after him.

Our readers will be pleased to perceive from the following paragraph, that the colonists have commenced the work of missions to the heathen in their neighborhood.

According to the resolution of the Managers of the Board of Domestic and Foreign Missions in the town of Monrovia, and Colony of Liberia, held on the 17th of May, 1833, at the Monrovia Baptist Church, Adam W. Anderson, by proposal to said board, was unanimously appointed a Missionary by all present to locate himself, for the space of one year, at Grand Cape Mount, (W. A.) among the Vye people, to teach the children of the natives, as far as possible, the English language, and to preach when opportunity would offer itself to the adult part of the tribe. He will leave Cape Messurado in a few days, in prosecution of so arduous and important a duty. O! may much good be done through his instrumentality among that idolatrous and perverse people that the Savior of mankind might receive abundant honor, even among the heathen, to his great name.

New Mission to West Africa.

[From the Correspondent of the N. Y. Observer.]

Philadelphia, Sept. 23, 1833.

Last night (Sabbath,) there was a very large public meeting held at the First Presbyterian church, at which the instructions of the Prudential committee of the Am. Board Com. for For. Mis. to the Rev. John L. Wilson, who is about to visit Western Africa, were read by the Rev. Mr. Anderson. It was a document replete with wise counsels, given in a lovely spirit. Mr. W. is a native of Georgia, and received his theological education at the Seminary at Columbia, S. C. He goes out in a ship which is about to be sent by the Maryland Colonization Society, with emigrants, who are expected to establish a new colony in the neighborhood of Cape Palmas. He will spend a few months in exploring the region, including the colony of Liberia, and return before the rainy season of next year. He will then take his final departure from his native land. This plan is a wise one, and will succeed well, I think. And Mr. Wilsan is a very suitable person to send on this tour.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 9, 1833.

To Correspondents.—"Quisquis," and "H." are received. They shall appear in our next.

Meeting of Synod.

The regular annual meeting of the Synod of Kentucky will commence in this city to-day. The Synod will hold its sessions in the McChord church; at which place a Sermon will be delivered to-day at 12 o'clock.

Anniversary of the American Board.

The twenty-fourth annual meeting of the American Board of Commissioners for Foreign Missions commenced in the seventh Presbyterian Church in Philadelphia, on the 18th inst., and was continued three days. The annual Sermon was preached by the Rev. Dr. McMurray of New-York. Extracts were read from the annual report; from which we glean the following items:

The Board has under its care at this time, 22 Missions, including 60 stations, 83 ordained Missionaries, 6 physicians not ordained, 6 printers, 26 other assistant Missionaries, 126 females, 4 native preachers, 46 native assistants; making 247 laborers sent from this country, and 50 native preachers and assistants, giving a total of 297 laborers in the gospel. Of these, 48 have been sent out last year. The churches connected with these missions are 37, and contain 1705 communicants. About 50,000 scholars are connected with the schools belonging to these missions. The presses belonging to the Board, last year issued nearly 7,500,000 pages of the Bible and other religious matter. New missions are about to be commenced immediately by the Board, in Western and Eastern Africa, in the islands of Crete and Cyprus, in Asia Minor, and in Persia. Besides these, several others are in contemplation.

The receipts of the Board during the past year, have exceeded those of the preceding year by $15,270 65; and have amounted to $145,844 77; which added to the balance in the treasury at the commencement of the year, gave $152,522 41 of funds at the disposal of the Committee during the year. Of this sum has been expended in prosecuting the various objects of the Board, $149,906 27; leaving in the treasury at the close of the past financial year, $2,616 14.

Addresses were delivered by the Rev. Dr. Gosman of New-York, Hon. Wm. Maxwell of Virginia, Rev. Dr. Spring of N. York, Rev. Dr. Green of Philadelphia, and Rev. Dr. Rice of Princeton.

The following are some of the resolutions adopted at this meeting:

1. *Resolved*, That this meeting have learned with lively satisfaction, and would offer fervent thanks to Almighty God, for the animating progress granted to the work of Foreign Missions, the past year as prosecuted by the American Board.

2. *Resolved*, That we recognise the duty of the Church of Christ in all its branches, imposed by its divine Head, to aim at the conversion of the world in the shortest possible time; and that to labour, and contribute, and pray for this object is one of the most effectual means of promoting its own spiritual improvement, as well as of extending the blessings of Christianity to the destitute.

3. *Resolved*, That the call of missionaries to be sent to the unevangelized nations is such as to demand special attention on the part of the churches, that it may be speedily supplied.

4. That while we recognise the obligation of continued and far greater exertions for the extension of pure Christianity in the earth, our whole dependence for the success of our efforts is on the efficacious influence of the Divine Spirit, promised to be poured out on all flesh: and that the aspects of Providence, in reference to the religious state of the nations, address an imperative call to the churches for greater importunity in prayer for so necessary and desirable a blessing.

The next annual meeting of the Board is to be held at Utica, N. York. Rev. Dr. Codman of Dorchester, Mass. is appointed to preach the annual sermon.

Circulation of the Bible.

We glean the following items from a late publication of the American Bible Society:

The Bible Society of Putnam county, Illinois, has recently supplied its destitute the third time; the Pre ident himself having called upon every family in the county.

Madison County Bible Society, N. York, has ordered a quantity of Bibles and Testaments, to carry into effect a resolution immediately to re-supply all the destitute in the county.

The Bible Society of Tioga county, N. York, has twice supplied the destitute within its bounds, and is making arrangements for another re-supply.

The Bible Society of Onandago county has ordered 500 Bibles and 300 Testaments for the same purpose.

The Bible Society of Warren county, New-Jersey, has transmitted $200 to the Treasurer of the Parent Society at N. York, to aid in the supply of the Sandwich Islands with the Word of Life. They have also determined to raise a like sum, for the same purpose, by the 1st of Janury next.

The Merrimack Bible Society, Mass. has voted to transmit to the American Bible Society, *one thousand dollars*, to aid in the great enterprise of distributing the Bible throughout the world.

American Colonization Society.

The contributions to the funds of this philanthropic, but grossly slandered Society, from the 10th to the 31st of August last, amount to $4,368 75.

The Treasurer of the American Colonization Society in New-York, acknowledges the receipt of $1586, "from various individuals in that city and state."

The Colonization Society of Portland, Maine, has pledged itself to pay to the American Colonization Society, one hundred dollars a year, for ten years, on the plan of Gerrit Smith.

We learn from the annual report of the Wayne County, (Ohio,) Colonization Society, that 219 persons have enrolled themselves as members during the past year.

A Colonization Society has recently been formed at Amherst College, Mass. and $70 received as subscriptions for membership.

A Colonization Society has also been formed among the students of Bowdoin College, and $215 pledged for the Colonization of manumitted slaves.

Massachusetts Temperance Convention.

A State Temperance Convention assembled at Worcester, Massachusetts, on Wednesday, the 18th ult. The meeting was attended by about *five hundred* delegates, from different parts of the state. The meeting was called to order by Dr. J. C. Warren, President, of the State Society. After some preliminary business, the Convention was organized by the election of the necessary officers. Governor Lincoln was chosen President of the Convention. The meeting continued two days, and is said to have been characterized throughout with great ability and good feeling. The Boston Mercantile Journal remarks, "It has never been our fortune to witness the earnest deliberations of a body of five hundred men, on some of the most interesting topics of the day, conducted with such perfect harmony and good humor."

To the Editor of the Western Luminary.

Mr. Editor,—I have been instructed to transmit to you for publication the following extracts from the minutes of the West Lexington Presbytery at their regular fall meeting at North Middletown, 25th Sept. 1833.

"*Resolved*, That the committee on Foreign Missions be authorised to employ a minister, and take the proper steps to have him sent as soon as possible, *as a missionary to a foreign field*, and report to Presbytery, at its next stated meeting.

Resolved, That we recommend to all our churches the observance of *the first Monday in January* next, recommended by the General Assembly as a day of fasting and prayer for the conversion of the world.

Whereas the "*Western Luminary*" has passed into the hands of new proprietors, and the Presbytery being satisfied that it will continue to be conducted in a manner adapted to promote the cause of truth and vital piety;

Resolved, That they recommend it to the continued patronage and support of the churches under our care, and of all the former friends of this highly valuable paper."

List of Supplies.

R. Stewart, 1 Sabbath at Winchester; N. H. Hall, 1 Sab. at Leesburg and 1 at Barckly church; O. S. Hinckley, 1 Sab. at Sugar Ridge and 1 at Winchester; S. V. Marshall, 2 Sab. at Woodford and 1 at Wolf Run Academy in Fayette county; W. M. King, 1 Sab. at Woodford and 1 at Port William; R. Davidson, 1 at Pisgah and 1 at Stamping Ground; C. A. Campbell, 1 at Leesburg, 1 at Beard church and 1 at Warsaw; W. H. Forsythe, 1 at Warsaw and 2 at Beard church; S. Taylor, 1 at Pisgah, (the 4th in Nov.) S. Salisbury, 1 at Pisgah; C. Stuart, 1 at Woodford, 1 in Owen co. and the rest at the discretion of the Comm. of Dom. Miss. of West Lex. Presb.; J. H. Logan, 1 at Leesburg and 1 at Frankfort; J. G. Simrall, 1 at Frankfort and 1 at Port William; J. F. Coons, half his time at Hopewell and 1 Sab. at Leesburg; T. A. Mills, 2 Sab. at Port William, 1 at Frankfort, 1 at New Liberty and 1 in Estill county; I. Van Doren, 2 at the Republican meeting-house in Jessamine co., 1 at Frankfort and 1 at Winchester; D. Whitney, 1 at Winchester and 1 at Frankfort.

R. DAVIDSON, *Stated Clerk.*

Lexington, Oct. 5, 1833.

[We would state, in addition, that at the above meeting of Presbytery, Thornton A. Mills, having undergone the requisite examinations, was licensed to preach the Gospel; and George W. Coons was taken under the care of Presbytery, as a probationer for the Gospel ministry.—Ed. Luminary.]

Seamen.

The efforts making in the Atlantic States for the religious improvement of this interesting class of the community, are truly praiseworthy. The number of seamen in the United States is estimated at 92,000.

The Divine.

Proposals have been issued in the city of New York, for the publication, in weekly numbers, of the writings of the most eminent ministers of the last age. The proposed publication is to appear in newspaper form, with the above title.

For the Western Luminary.

Lexington Intelligencer--Infidelity.

Mr. Editor,—In a notice taken of a pamphlet containing "*Remarks on Cholera, as it appeared in Lexington, Ky. in June*, 1833.—*By John E. Cooke, M. D.*" by the *Lexington Intelligencer*, of September 24th, sentiments are advanced, which I conceive do but little honor to any individual who professes the slightest respect for vital godliness, or even the doctrines of revealed religion.—The Intelligencer has hitherto been conducted with considerable taste and ability, and so far as observed by me, has not in the least degree advocated, or countenanced immorality, or skepticism; and consequently, sentiments such as those referred to contained in an editorial article, excited no little surprise. It is however, but justice to state, that on inquiry, I have learned that one of the editors was absent at the time, and he, accordingly, could not have participated in the sentiments. I have hinted that the remarks of the Intelligencer were immoral and skeptical in their tendency; and in order fully to establish this point, it will only be necessary to give a short quotation. The editor, in stating the causes that led to the great mortality during the raging of the epidemic, holds this language: "And here, we cannot avoid censuring the conduct of those who added to the alarm by announcing in their addresses, and from their presses, that Cholera was a special judgment from heaven, and recommending fasting and prayer, as preventives and remedies, instead of temperate living, cleanliness, and calomel. But they only did what has been done before; they were unable to point out the cause of the disease, and accordingly assigned it a supernatural one."

What does the editor mean? What principles does he assume? Why, that a certain class of the community, namely, the religious portion, declared, in public addresses, and from the press, that the late epidemic was a visitation of Providence, and thus "added to the alarm."

That there are persons who do not believe in the special providence of God, is nothing new; but they are the open advocates of infidelity, and consequently are not guided by Divine revelation.—That there are any who believe in the authenticity of the Scriptures, who deny the government, and superintending care of God over the world, is a fact that is novel to me, in the extreme.

The ancient Jews, as a nation, believed in a Divine government, the Greeks and Romans believed in the special government of God, although they were idolaters, and had not correct notions of God's being.—The Heathens of India, and even the savages of our own forests, believe in Divine agency in governing the world, in some manner, or other, although their notions are vague and indistinct. But if we open the sacred volume, and believe in its inspiration, all doubts must be removed at once. There the great Jehovah, the eternal One, is represented as the Governor of the universe, in language that cannot be misunderstood; and there we see that the judgments inflicted upon the Egyptians, the Babylonians, and even on the Jews, the chosen people of God, are represented as having come from no doubtful source. And one who holds his philosophy in subserviency to the word of God, can require no time to decide that the late epidemic, which committed such fearful ravages in our country, was a judgment from the Almighty.

The Intelligencer complains that the people were recommended to "fasting and prayer, as preventives and remedies, instead of temperate living, cleanliness and calomel." There is not only a disrespectful sneer at the institutions of Christianity contained in this statement, but a most erroneous impression is given by it, for which there is not the least shadow of foundation. Is it not a well known fact, that, in the midst of the disease professors of religion, those who recommended prayer and humiliation before God, that his judgments might be removed, were as assiduous in recommending, and using the other means, as any other part of the community? Did the praying part of our citizens sit down inactive, and in despair, because they believed the disease was a judgment from God; or were they not quite as active in applying the remedies to their own cases and the cases of others, as those who believed the disease was to be ascribed to some accidental cause, over which God had no control! That prayer and humiliation before God are means, through which he deigns to bestow his infinite mercies upon the children of men, is a truth which none doubt who are at all conversant with the Bible. On this principle, the church has acted ever since it had a being. But there are other means through which God bestows his blessings; these are called natural means, those through which men preserve, and sustain natural existence. The use of one of the means which God has constituted for a particular purpose, does not imply that others are neglected. If an individual is sick, he may call in a physician and take medicine, and at the same time pray that it may be blest, in restoring his health.—Prayer would not feed and clothe a man, but prayer, accompanied with proper exertions, is the means that God has instituted, and through which he has promised to bestow his temporal blessings upon the world. It was declared that the late epidemic was a visitation of Providence, and christians prayed that God would remove it, but at the same time made use of all the human means within their power. I have not heard that the disease was more fatal among praying people, or that they were less energetic in administering to the necessities of those around them than others.

Perhaps the editor of the Intelligencer has information on this point, of which I am not possessed; if so, he will please give it; but if not, the christian public feel an apology or explanation due to them, for having been held up by him as wild enthusiasts, adding to the general alarm in a time of public calamity. When sentiments, such as those contained in the Intelligencer, are found in the writings of Hume, Paine, and Voltaire—(and the writings of these, and authors of like character abound with precisely such)—they excite no surprise, or if they had been advanced by a print of an avowed infidel character, they would have been considered as entirely consistent; but coming from a paper of so respectable a character as the *Lexington Intelligencer*, a paper which has been considered as having taken a respectable stand on the side of morality and religion, they have excited the surprise of many. W.

Generous Proposal.

A member of the Baptist Church, in Pomfret, Connecticut, offers to be one of twenty, who shall contribute $1,000 each for the purpose of aiding the translation and circulation of the Bible in the Burman language—provided, that the whole sum be made up by October, 1834.—Will there not be found the requisite number of kindred spirits, who have the pecuniary ability and the benevolence of feeling necessary to consummate so desirable an object? We sincerely hope so.

Foreign Missionary Chronicle.

In a notice of this valuable publication, a few weeks since, we stated that it was edited by the Rev. S. C. Jennings. We thank our brother of the Pittsburg Christian Herald, for setting us right in this matter. The editor of the work is the *Rev. Elisha P. Swift*, Corresponding Secretary of the Western Foreign Missionary Society.

For the Western Luminary.

Pearson's Analysis.

Mr. Editor,—Having perceived in your paper several notices in commendation of a late work, entitled "An analysis of the principles of the *Divine* government, by Abel Pearson;" I was induced to open its pages in expectation of receiving much instruction, as well as great gratification. It is evident that the work is the result of much thought and reflection, and many parts of it are no doubt excellent, and will well repay a careful perusal. To other portions of it however, we cannot award the same praise. Nay, to our surprise, we find served up anew, some of the old errors of Emmons, which have been long since exploded in that part of our country which gave them birth, and an attempt made to support them by a string of metaphysical reasoning, instead of an appeal to the oracles of God.

It is not our intention to review this work of high pretensions; but simply to present a few extracts, that your readers may perceive there is something in it against which it is proper to put them on their guard.

Respecting the origin of evil the author says —"*In* order to understand how He (the Divine Being) caused Adam to eat of that tree; and how he is the first cause of evil: let us enquire how he might have caused Adam to eat of the tree of life; and how he is the first cause of good. I suppose you will agree that the Divine Being is the first cause of good, morally good volitions. But He is the first cause of morally evil volitions, on the same principle, that He is the first cause of morally good ones. And it is just as easy to understand one side, as the other." Page 74.

This statement has the advantage of being plain and easily understood; and although the doctrine in other places is wrapped up in metaphysics, it will be hard to make a common sense christian believe that it agrees with the epistle of James, which positively forbids a man to say when he is tempted, "I am tempted of God: for God cannot be tempted with evil, *neither tempteth he any man:* but every man is tempted when he is drawn away of his own lust (not by the Divine Being) and enticed."

And in connection with this we are immediately told "not to err."—"Every good gift and every perfect gift *is from above*." &c.—Evidently teaching us that good and evil spring from different sources, in direct contradiction to Mr. Pearson's Analysis. Now, as to the question which is better authority—the author of the Analysis, or that of the epistle ascribed to James—the readers of the Luminary, we presume, need no instruction.

It was my intention to make some extracts respecting the Atonement, but find that it would be necessary to occupy too much room. I object entirely to the manner in which the subject is treated; The scriptures being seldom quoted, and sometimes not at all, even where bold assertions are made on controverted points. He states that the *atonement* is a governmental transaction as applicable to fallen angels, if they would repent, as to sinners of our race: and if there be other worlds into which sin has entered, the atonement is equally in force there, and may be called into use at any time the governor thinks proper.

Now if these things be so, Mr. Pearson might have told us from whom he received the information. He does not pretend to derive it from the Bible, and consequently we are not bound to adopt it as an article of faith.

Respecting the doctrine of *Imputation*, he speaks in such a manner as to shew that he totally misunderstands it, as held by those usually denominated orthodox; and hence we are not surprised at his rejection of it.

Other parts of the work are worthy of acceptation; and these remarks are made to place youthful readers on their guard against its errors, and not from a design to prevent its perusal by any. A Presbyterian.

For the Western Luminary.

Mount Horeb Camp-Meeting.

Brother Coons—I intended in your last paper to have written a short notice of our Camp-meeting, near Mount Horeb Church, which closed on Tuesday the 24th of September; but being detained at a communion in Mount Sterling, after the close of Presbytery, I did not return until your paper had gone to press. I now send you a short piece on that subject for publication.

Our meeting commenced agreeably to previous notice, on Thursday the 19th. Owing to heavy rains on the day previous, and also on Friday, our congregations the two first days were small. On Saturday, the weather became settled, and continued so until we closed. Our congregations from this time continued to increase. On Sabbath more than two thousand persons were supposed to be present. Good order prevailed during the whole meeting throughout the assemblies that came together, and for a considerable distance around the encampment. What transpired beyond our bounds, say, at the distance of a half mile or more, I know not,—nor is a meeting of this kind responsible for any misconduct which may happen at this distance, should any take place. Our religious exercises were such as are common at protracted meetings held in the churches, but more frequent and varied.—Marked attention was given to these exercises —but especially the preaching of the word. On Saturday morning much solemnity and some feeling prevailed among the people. On Sabbath more—and it continued to increase until we closed. Seventeen persons were united to the Church on a public profession of their faith, many more were serious, others expressed a hope, some of whom I understand have since united to the churches in whose bounds they reside. Most of the persons united to the church are in the morning of life, and some of them possess an influence, which if now is decidedly and wholly exerted for the cause of virtue and religion, will produce such effects as eternity only can unfold. Since last April, thirty-one persons have been united to our church, including those received at the Camp-meeting, while there are many others in our midst powerfully awakened. Truly the Lord has been gracious and merciful unto us, whereof we would rejoice, and while we would ascribe all the praise and glory to his great name, we would strive to be humble, and pray for continued and still more copious effusions of the Holy Spirit, and still more wonderful displays of his converting and saving power.

I had intended to say something on the subject of occasionally holding Camp-meetings in our congregations throughout the country—but I have already exceeded the limits I had prescribed, when I commenced this notice. Leaving the subject therefore, for some future occasion, I would, for the present, simply remark, that most of the objections to Camp-meetings arise from prejudice and want of practical knowledge as to their management. It appears to me that good effects must result to the church from these meetings, if they are entered into with a proper spirit and conducted with christian prudence. Union, fellowship, and brotherly love are promoted by the different families from the church and congregation, laying aside for a season the incumbrances of the world, and coming up to spend a number of days together in the service of God, and using his appointed means for the advancement of Zion. That reserve and want of christian intercourse (which alas is too prevalent in our churches) is thrown off—all come together and worship and associate with each other as one family—and thus those ties which bind heart to heart, and all in one bond of union are cemented and made more lasting and impregnable. The truths of the Gospel are also brought to bear in constant succession for several days on the heart and conscience of a great multitude, many of whom seldom if ever attend any house of worship, and surely if God uses means in the work of salvation—if truth is the sword of the spirit—if it is the great instrument he uses in enlightening the mind and changing the heart, and carrying on the work of sanctification, we may expect, where the Gospel is brought thus to bear upon the mind, under such circumstances, to see its glorious effects in the salvation of many; for has not the Lord declared that "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55: 10, 11. J. G. Simrall.

Fayette Co. Ky., Oct. 7, 1833.

For the Western Luminary.

Miami University—Commencement.

Mr. Editor,—I have just returned from a visit to Miami University, the anniversary commencement of which took place on Wednesday, the 25th of September. The exercises on this occasion were truly interesting. On Tuesday, the 24th, at 10 o'clock, the degree of A. B. was conferred upon the following gentlemen; and the same delivered their Baccalaureate addresses, the subjects of each of which is attached to their names. *John A. Meeks*, study of the Hebrew; *Dennis W. Buckly*, American enterprise; *Lyman Harding*, Importance of a well educated community; *Francis Rea*, Constitution of Man; *James R. Bonner*, Comparative intelligence of the United States with Great Britain. *Benjamin Clark*, Prospects of the Western Student; *Williamson Wright*, Character of one nation; *Daniel M'Donald*, Materials for the Western Muse. These orations were eloquently delivered, and met the approbation of the whole audience; the sentiments contained therein were sentiments of the soundest policy; when put into practice would effect a speedy revolution of the present state of things in our Union. At 2 o'clock on the same day, the *Hon. Thos. Ewing* delivered an address to the members of the Union Literary Society. At 7 o'clock, the Erodelphian Society was represented by the Hon. *James Hall*, in an excellent oration; after which Dr. *Daniel Drake* gave a lecture on Physical Education. 'Tis useless to attempt to eulogise either of these discourses; the last of which cannot be surpassed, either in point of sound judgment, imagination, or humour. Suffice it to say, of the other two, that they were delivered by Thos. Ewing and James Hall, and will be shortly published—when the public may judge of their respective merits. The next morning at nine o'clock, *James Bacon, A. M.* and *Jas. B. Marshall, A. M* addressed the graduates of the two Literary Societies. These were peculiarly interesting, and not only interesting, but deeply affecting. Emanating from sound, tho' youthful minds, they elicited from the audience that serious attention which the solemnity of the occasion was calculated to inspire. The audience then dispersed to meet in the college yard, where seats were prepared for as many as would attend to witness the closing scene. The remaining portion of the graduates delivered their Baccalaureate addresses, whose names and subjects of orations were as follows:—*R. H. Locke*, Early efforts of Genius; *J. T. Sawyer*, National character; *David M. Stewart*, Moral beauties of the principle of universal peace; *W. C. Woods*, Reciprocity of National confidence; *John Wilson*, Individual influence; *C. Anderson*, Influence of monumental records upon National morals; *L. J. Galloway*, Importance of an elevated aim. The same may be said of these addresses as the other division of the class. Besides this last mentioned part of the graduates, four other gentlemen, who were not present, received the degree of A. B. viz: *W. Anderson, Ebenezer Bishop, Benjamin Chidlow, and J. N. Haslett.* The venerable President of the Institotion, the Rev. R. H. Bishop, closed the services of the occasion by delivering an excellent address on the importance of a general diffusion of knowledge.

Well may this Institution be called the seat of Western Literature. Its yearly improvement, and increase of students, will warrant us in this assertion; and in conclusion, we would say to one and all, if you wish your sons well educated, send them to Miami University.

Paris, Ky. Oct. 1st. A VISITOR.

N. B. The next session commences on the first Monday of November.

Foreign News.

From London papers to August 26th.

The struggle in Portugal still contined. The Miguelite army of 12,000 men under Bourmont had raised the siege of Oporto, and were marching toward Lisbon, with the hope, it is supposed, of re-taking that city. At the last dates they were at Coimbra, 76 miles from Oporto, and 156 from Lisbon.

Peniche, a town on the coast of Portugal, 48 miles N. of Lisbon, with its extensive arsenal and upwards of 190 pieces of artillery, had fallen into the hands of the Pedroites.

A Paris paper of August 21st says: "It is decided that Queen Donna Maria is to embark at Havre, where Admiral Napier, in the John VI. will come to receive her. It is said that a French Minister Plenipotentiary will go out with the young Queen, who will be formally acknowledged by the French Government immediately upon her arrival at Lisbon."

The cholera was still in London, and raging with great virulence along the banks of the river, in the marshy situation about Lambeth and the low grounds of Blackwall Wapping, the Commercial Road, &c.

The bill for the abolition of Colonial Slavery had passed both houses of the British Parliament, and only awaited the Royal signature to become a law.

On the 23d of August, Dr. Chalmers was thrown from his gig in one of the streets of London, and fell with much violence upon his head. The injury he sustained was very severe.

The health of the King of Spain had apparently improved, but his physician had declared that notwithstanding these favorable appearances, he was evidently near his end.

Rumors had been generally circulated of a most serious insurrection having broken out in the kingdom of Naples.

Letters from Basle announce that order has been re-established in Switzerland. The force of the army of occupation amounts to 15,000 men; but the town is reconciled to this, by seeing that the country is also occupied by federal troops.

The disturbances in Switzerland have produced an unfavorable effect in Italy, and will probably give rise a stricter *surveillance* over foreigners and travellers. The occurrences in Switzerland are closely watched by the authorities of Lombardy and Piedmont.

The Algemeine Zeitung contains advices from Constantinople of the 25th of July, which confirm the previous accounts of the conclusion of a treaty of alliance, offensive and defensive, between Russia and the Porte.

Lander had returned from the interior of Africa to Fernando Po, in one of the steamboats, having purchased ten tons of ivory for a trifle. The other steamboat was left ashore in the Niger. Lander was very ill, and many of the white people of the expedition had died. —*N. Y. Observer.*

West Africa.

The Expedition to the Niger.

A Liverpool paper says: "Letters have been received from Mr. Lander, dated Fernando Po, May 9. Our readers have been already informed of the expedition having entered the river Niger. It appears that the crew had caught the Fever on the coast, and that they carried the infection with them. During the first month not less than twenty deaths occurred among the persons composing the expedition; in the second five. Of the officers only three remained alive, namely, Messrs. Laird and Lander and Lieut Allen.

Mr. Lander left the steamboats on the 14th of April, about 400 miles up the Niger, opposite the mouth of Lake Tschad. The object of his voyage to the coast was to procure necessaries, &c. The country on the banks of the Niger was found to be highly fertile, and capable of being made to produce all kinds of tropical fruits, &c. The natives had received the expedition in the most friendly manner, and an amicable intercourse between them had taken place. One of the native kings or chiefs had visited the steamers, and was surprised and delighted with what he saw. He returned the compliment by inviting the officers to an entertainment on shore. At this *fete* his majesty produced two men, whom he was about to offer as a sacrifice in honor of the visit of the white men. He was, however, entreated to spare the victims, and yielded to the entreaties of his new friends with a truly royal grace. The letters speak very confidently of the ultimate success of the commercial objects of the expedition. Had it not been for the ravages caused by the fever, the most complete success would, ere now, have attended the enterprise.

Mexico.

Ravages of the cholera among the soldiers.

Tampico papers to 24th ult. received at N. Orleans state that the cholera had made awful ravages in the armies of both the contending factions. Duran, one of the rebel chiefs had fallen a victim to this scourge, and the official bulletin of Santa Anna, states that while on his march to Guanajuato with a view to attack the rebels, Duran and Arista, who were in that neighborhood, 2,000 of his men out of 4,000, were attacked with the disease in five days, and in a few days more the whole number of deaths had amounted to 2,000.

Summary.

Intemperance and Crime.—The Court of Sessions yesterday exhibited a busy and instructive, though melancholy scene. Fifty-six persons were tried. The first four or five having one after another attributed their misconduct to intoxication, our reporter noted the names of the other prisoners, as they were called, who made a similar confession, and the result was, that out of the first twenty-seven prisoners who were found guilty, fifteen acknowledged, of their own accord that intemperance had led them to the commission o the crimes of which they were convicted. Four others were clearly proved to have been drunk when they violated the law; among whom was a respectable young man, convicted of petty larceny, who on the death of an aged mother will come into possession of a large estate, and who even now is allowed by his parent ample means to satisfy every reasonable want. Another case was that of a man named Valentine Sutlif, who was found guilty of a violent assault on his own mother, a woman advanced in years. It was a matter of painful interest to see the old lady prosecuting her son. She deposed that he had latterly taken to drinking, and during his fits of intoxication had committed such furious assaults upon her as to endanger her life. Her manner, while giving testimony, clearly evinced the struggle which was going on between parental affection and the desire of self-preservation. The prisoner was sentenced to six months hard labor at Blackwell's Island.—*N. Y. Jour. of Commerce.*

We learn that the Rev. G. Bush, of this city, has declined his appointment to the professorship of Theology in Dartmouth College.—*N. Y. Observer.*

The Globe of September 24th announces the appointment of R. B. Taney, as Secretary of the Treasury in the place of Mr. Duane. On accepting this appointment, Mr. Taney resigned the office of Attorney General of the United States.

The Richmond Whig sounds an alarm on the subject of the elopement of slaves within the last eighteen months. "A gentleman upon whose veracity we may rely with the utmost confidence, and who has paid considerable attention to these matters, informs us that they amount to at least 130, all valuable slaves, generally house servants, and persons who had been greatly indulged by their owners. They have generally been supposed to make their escape by water."

At the latest dates from Mrs. Trollope, says the N. Y. Journal of Commerce, her nett profits from her book on the Domestic manners of the Americans, exceeded $30,000. As she prepared it, it contained many things highly in praise of us: but before it went to press, she submitted it to the revision of Hall, and he did her the favor to erase all the compliments and made her fortune.

Private letters received in Philadelphia state, that the cholera has again appeared in Liverpool, and that as formerly, it is not confined to the lower orders, but many of the higher classes have been attacked and carried off in a few hours.—*Louisville Herald.*

It is estimated that the pecuniary loss to Louisiana by the death of slaves with cholera, is $4,000,000.

It is said, that *Josiah Quincy* is about to resign the Presidency of Harvard University, and that *John Quincy Adams* is a candidate for the office.

Tuscumbia, August —.—The Chickasaws are now receiving an annuity of 20,000 dollars. The specie was conveyed through this place a few days since in boxes containing, as we understand, 1,000 dollars each. We learn from a gentleman who has just returned from the nation, that on counting the boxes when they arrived at the Council House, one box was missing. Two persons have been suspected of the theft, but nothing definite with regard to it has been ascertained. The Agent, Col. Reynolds, has replaced the amount lost. He will doubtless use active measures to detect the thief.—*North Alabamian.*

Gama Grass.—A Mr. Meares of Sampson county, North Carolina, has invited the attention of cultivators in that region to a new grass called the Gama grass. According to his account it yields most enormous crops—from 20 to 30 tons of cured hay to the acre. Mr. M. planted a piece of sandhill with the seed, weighed the product of a single root, of the second year's growth and found it to be, by the 20th of July, 7½ lbs. of green hay; it had been cut three times, and would be cut three times more during the season. There were 7,350 roots on an acre, which at that rate would yield about 18 tons of cured hay to the acre, and of a quality equal to the best blade fodder. On alluvial soils, the produce is still more abundant. It is planted in drills three feet apart, to feet space between the plants.

Married,

In this county, on Saturday, September 27th, by the Rev. R. T. Dillard, Capt. James Daniel, of Grant county, to Mrs. Rachel Venable, of this county.

In Woodford county, on Thursday the 3d inst. by the Rev. S. V. Marshall, Mr. Caleb Wallace of S. C. to Miss Ann Buford, daughter of Col. W. Buford.

In Woodford county, Mr. A. W. Hutchins, of Mississippi, to Miss Cynthia A. Berry, daughter of Mr. Reuben Berry, of Nicholasville, Ky. Also—Dr. W. Robertson, of Versailles, to Miss Jane S. Madison, of Jessamine.

In Frankfort, on the 19th ult., by the Rev. John R. Hutchinson, Mr. Alexander R. Hann, of Lancaster, Ky., to Miss Leonora F. Macurdy, daughter of Dr. Allen F. Macurdy of Frankfort.

In Franklin county, on Thursday, the 19th ult., by the Rev. George Blackburn, Mr. Albert G. Branham to Miss Jane Major, daughter of Mr. James Major.

Died,

On Thursday the 12th instant Mrs. George Shannon, consort of Judge Shannon, United States Attorney for Missouri, in the 40th year of her age.

In Georgetown, D. C. September 22d, the Rev. Stephen Bloomer Balch, D. D. in the 87th year of his age. Dr. Balch was the founder of the Presbyterian Church in Georgetown, and its esteemed Pastor about fifty-four years.

A Four Days' (Sacramental) Meeting will commence at the Walnut Hill church, in the vicinity of Lexington, on Friday, the 18th inst. The Rev. Messrs. Barnes, Hall, and J. C. Young, with other ministerial brethren, are expected to attend the meeting. Ample accommodations will we provided for all who may desire to attend. Oct. 9, 1833.

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,)
MAIN-STREET, LEXINGTON, KY.

Has on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

NEW GOODS.

W. & J. HOLLOWAY,

Are receiving and opening at their Store, Main-street, a handsome and seasonable stock of

Fall and Winter Goods,

A part of which are the following, viz:

SUPERFINE blue, black, brown, green, olive, and drab *Cloths*, very cheap; Super. Petersham, for coatings; Super. Sasinets, assorted colors; Super Rose Blankets, 10-4, 11-4, 12-4, and 13-4; Super. Mackinaw Blankets, green and white; Super. Saddle Blankets, and for negroes; White, red, green, and yellow Flannels; Super. Velvet and Swansdown Vestings; Ladies' Prunella, morocco, leather, lasting, seal, and calfskin Boots and Shoes; Boots and Shoes for men; Fancy Tuscan and Gimp Bonnets; Fancy fine Leghorn and Straw Bonnets; Velvets, all colors for Bonnets; French and English Merinos, a splendid assortment: Super. Dark Calicoes; Bombazines and Bombazetts; Merino Scarfs and Shawls; A splendid assort. of Thibet and other Shawls, embroidered and plain; Hosiery of all kinds; Fur Caps and Pilerines; Fur Caps for Men and Boys; Hair and Cloth do. for men and boys; A fine stock of Silk Handkerchiefs; do. Linen Cambric Handkerchiefs; Brown and bleached Domestics; Camlets for Cloaks, &c. &c.

Also, Groceries,

HARDWARE, QUEENSWARE, & CHINA.

Superior Cavendish TOBACCO.

The above articles we will sell, as usual, very cheap for CASH, or we will take in exchange, at fair prices, *Jeans, Linsey, Socks, Feathers,* and *Tow and Flax Linen.* Our friends and the public are respectfully invited to call Lexington, Oct. 9, 1833.—13-tf

Wanted to Rent,

A SMALL comfortable family residence, situated in a convenient part of the City, for which a liberal price will be given. Enquire at this office.

October 9, 1833. 13-3w

PUBLIC SALE.

ON WEDNESDAY, 23d OCTOBER,

WILL be sold to the highest bidder, at the residence of the subscriber, in Fayette county, five miles from Lexington, on the Strode's road to Winchester, the following property, to-wit:

The Plantation,

Whereon I reside, containing 257 Acres, all under good fence, about one half of it in a neat state of cultivation, the balance well timbered and partially set in grass, well watered, well improved, having a large and commodious *Brick Dwelling-House*, and all other necessary outhouses. All the present year's crop on the same, including a large crop of Hemp, Hemp-seed, Corn, Hay, Oats, &c. A LARGE STOCK OF HORSES, among them a number of very fine brood mares; some fine Saddle and Harness horses ready for market; Colts, from three year old to spring colts of the best blood of the country. CATTLE, among them some fine Milch Cows, with young calves, Stock Cattle, &c. A LARGE LOT OF HOGS, a portion of which will be ready for driving this fall. A LOT OF SHEEP, some of which are of the Saxon and Merino blood. FARMING UTENSILS. HOUSE AND KITCHEN FURNITURE, including a Cooking Stove of the latest patent, with all its fixtures. A neat Barouche and Harness; Wagon and Gear; Cart and Oxen &c.

☞ *Terms of Sale*, for all the personal property,—12 MONTHS credit for all sums over Five Dollars, that sum and under, cash in hand. For the land, one third in hand, the balance in one and two years with interest. Notes with security will be required before the property is removed. *Sale to commence at 9 o'clock, A. M.*

JOHN C. RICHARDSON, Jr.

October 9, 1833. 13-3w

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

RICHMOND
FEMALE SEMINARY.

DEEPLY impressed with the importance of Female Education, I have determined to make it the business of life; and in order to extend its benefits as widely as possible, I shall open my Female Seminary on a more extended plan than heretofore. To effect this object, I have procured an assistant Teacher from the East, educated designedly for an instructor, who intends making the business of teaching the work of life. I have likewise procured an Instructress in the science of instrumental music, and all the ornamental branches of education, as well qualified perhaps as any in the west. In short, I design the Richmond Female Seminary to be equal to any in the Western country, and to make it as desirable a point for the acquisition of knowledge as any other.

The town of Richmond is situated in the interior of a large, healthy and fertile County, and if we judge from the past, there is no place in the West, affording a site, more conducive to health. The house occupied as a Seminary is large and airy, containing four separate apartments, and convenient to any part of the town. An excellent pair of Globes, and Maps of all kinds will be kept in the Seminary for the use of the pupils, also such Philosophical, Astronomical, Chemical and Geometrical Apparatus, as may be necessary for the illustration of those sciences.

The scholastic year comprises 48 weeks, commencing on the first monday in November. It will consist of four terms, each term embracing 12 weeks, with one week's intermission at its close. An annual examination of the pupils will take place at the close of each fall term.

TERMS OF TUITION PER QUARTER:

Preparatory Department, including Orthography and Reading,	$5 00
First Class—Reading, Defining, Penmanship, Arithmetic—mental and written, Geography—ancient and modern, with use of maps and globes, with Composition,	8 00
Second Class.—The above studies continued, with the addition of English Grammar, Geometry, and Mythology, with Composition,	8 00
Third Class.—History—sacred, profane, ecclesiastical, and natural, Philosophy, Chronology, Botany, Ornithology, Geometry, Trigonometry, Rhetoric, Drawing of Maps, Geology and Composition,	10 00
Fourth Class.—Chemistry, Logic, Algebra, Astronomy, Philosophy—moral and intellectual, Evidences of Christianity, Constitution of the United States, connected with Political Economy, French, with Composition,	10 00
Drawing and Painting,	5 00
Instrumental Music,	12 00

Stationary of every kind, except books, furnished without charge, and they will be furnished at the most reduced prices.

No deduction for absence. Tuition to be paid quarterly in advance.

For the accommodation of Parents who may wish to embrace the advantages of the Richmond Female Seminary, I have opened a boarding house for young Ladies, conveniently located, large and in the highest degree comfortable.

TERMS OF BOARDING:

Boarding, washing, lodging, fire, candles, &c. for fall and winter terms, each,	$24 00
Spring and Summer terms, each.	$21 00

The strictest attention will be paid, to the moral, as well as intellectual culture of Young Ladies committed to my charge.

Reference for further particulars may be made to the gentlemen whose names are appended to the following recommendation.

JOHN. H. BROWN.

October 9th, 1833. 18-3w.

We the subscribers having been patrons of the Richmond Female Seminary, since it has been conducted by the Rev. John H. Brown, can with confidence recommend it to the public, as being equal to any Female School in Kentucky.

William McClanahan, Ezekial Field,
Curtis Field, Squire Turner
Thompson Burnam, Thomas G. Little.
David Irvine, Daniel Breck.
Howard Williams,

Bardstown Female Academy.

THE subscriber respectfully informs the public, that he intends opening a *Female Academy* in Bardstown, Ky. on the first Monday in November next. For this purpose he has procured the large and commodious building recently occupied by Mr. and Mrs. M'Reynolds, situated on the South East corner of Third and Market streets, near the Court-House.

The Academy will be furnished with three instructors, besides a teacher of Music, who will give instruction in all the useful branches taught in any similar institution in the country. No pains will be spared to make the acquisition of knowledge both pleasant and thorough; and the method of instruction will be adapted to give an education rather solid than showy—to invigorate the mind and promote habits of study, as well as to give exercise to the memory.

The year will be divided into two sessions of five months each, commencing on the first Mondays of November and May. An examination will be held at the close of each session, which will be succeeded by a vacation of one month. The School will be divided into two departments, viz. the *Introductory* and the *Senior*, in which instruction will be given as follows:

INTRODUCTORY DEPARTMENT.

Orthography, Reading, Writing, Mental Arithmetic, &c. Price, per session, $8 00

SENIOR DEPARTMENT.

Arthmetic continued, English Grammar, Composition, Ancient and Modern Geography, Ancient and Modern History, Mythology, Natural History, Rhetoric, Logic, Natural Philosophy, Astronomy, Chemistry, Moral and Intellectual Philosophy, Natural Theology and Evidences of Christianity, Study of the Bible, &c. &c. Price, per session, $16 00

☞ Lessons on the *Piano* will also be given to such as desire it. Price, per session. $20 00

Young ladies not residing in town or the immediate vicinity, will be furnished with excellent boarding in the family of Mrs. Hackley, who will superintend the boarding department. The Principal of the Institution will reside in the family, and will exercise a constant and immediate supervision over the manners and morals of the pupils. The intercourse of the young ladies with society will at all times be under the control of the principal or one of the instructors. Parents may be assured that constant attention will be paid to the comfort and convenience, as well as the morals of the pupils.

Boarding, including washing, fuel, lights, beds and bedding, will be $40 per session. All payments made in advance at the commencement of each session.

N. B. No pupil will be received for a shorter period than one session.

NATHAN L. RICE,
Pastor of the Presbyterian Church, in Bardstown.

Bardstown, Ky. Sept. 25, 1833. 11-3w

Fashionable Establishment.

T. RANKIN,
MERCHANT TAILOR,
(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

ANNUAL CIRCULAR OF THE
Medical College of Ohio.

THE Faculty give notice, that the Lectures in this institution will commence, as usual, on the last Monday of October, and close in the last week in February.

In addition to the advantages of one of the most commodious medical edifices in the United States; the possession of a good library; splendid and abundant anatomical, surgical, obstetrical, and other plates, drawings, and models; a good collection of chemical apparatus; a well arranged cabinet, and an extensive hospital, we are gratified to have it in our power to say, that the ample dissecting rooms of the College will hereafter be under the personal direction of an able *Demonstrator*, whose publications have gained for him the good opinion of the profession, and who will devote his time and energies to the business of anatomical instruction, at the dissecting tables of the respective classes. By these facilities, in addition to the public lectures of the *Professor of Anatomy and Physiology*, the industrious student will be certain of acquiring a thorough acquaintance with this fundamental branch of medical science. It is the fixed purpose of the faculty to bring to the view of their classes, as much useful and indispensable information, relating to the science of medicine, as can be condensed within the short space usually allotted to a course of lectures. No department of the science will be overlooked, and every reasonable effort will be made to give interest to all the instructions of the school.

The vacancy occasioned in the chair of Surgery, by the death of the late worthy incumbent, has been filled by the selection of *Alban G. Smith*, M. D. of Louisville, Ky.; a gentleman whose high standing in the profession, and more especially as a surgical operator, is well known. The faculty being thus completed, consists of the following persons, viz:

Jedediah Cobb, M. D., *Professor of Anatomy and Pharmacy.*
Thos. D. Mitchell, M. D., *Professor of Chemistry and Physiology.*
Alban G. Smith, M. D., *Professor of Surgery.*
Charles E. Pierson, M. D. *Professor of Materia Medica.*
John Moorehead, M. D., *Professor of Obstetrics and Diseases of Women and Children.*
John Eberle, M. D., *Professor of Theory and Practice.*
Samuel D. Gross, M. D. *is Demonstrator of Anatomy.*

*** The twentieth day of November is the limit after which no student can matriculate so as to have credit for a full course; and absence for a whole week, without permission of the Dean, will be made an exception to allowance for a full term. The charge for an entire course of lectures is *ninety* dollars; the matriculation ticket, which entitles the student to the use of the library, is *three* dollars. The hospital ticket is *five* dollars, and may be taken or omitted at pleasure. The fee for graduation is *twenty-five* dollars, to be paid prior to examination. Credit for attendance on the lectures will not be given, in future, for a longer period than until new year's day of the current session, and satisfactory security, resident in Cincinnati, will be expected.

The requisitions of candidates for the degree of M. D. are the same as heretofore

By order of the faculty.

THOMAS D. MITCHELL, *Dean.*

Cincinnati, September 23th, 1833. 12-3w.

CENTRE COLLEGE.

THE winter session of Centre College will open on the 23d of October. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

James M. Buchanan, A. M., Professor of Mathematics.

Rev. William L. Breckinridge, A. M., Professor of Ancient Languages.

Lewis W. Green, A. M., Professor of Belles Lettres and Political Economy.

Luke Munsell, M. D., Professor of Chemistry and Natural Philosophy.

Rev. Joseph Huber, Professor of Modern Languages.

William Y. Allen, } Teachers of the
Henry G. Commingo, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*

Danville, Sept. 25th, 1833. 11-3w

☞ The following papers will please insert the above once a week, for three weeks, and forward their accounts to the Secretary for payment.

Maysville Eagle; Louisville Advertiser; Louisville Journal & Focus; Commonwealth, Frankfort; St. Louis Republican; Advocate, Huntsville, Ala. The paper at Greensborough, Ala.; Natchez Gazette, Mississippi; Advertiser, New-Orleans; Floridian, Tallahassee; National Intelligencer, Globe, D. C.

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadunt, *Maysville*; John R Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

Infancy.

BY R. MONTGOMERY.

"The smile of childhood on the cheek of age."

A child beside a mother kneels,
With eyes of holy love,
And fain would lisp the vow it feels
To him enthroned above.

No sin hath shaded its young heart,
The eye scarce knows a tear:—
'Tis bright enough from earth to part,
And grace another sphere.

And I was once a happy thing,
Like that which now I see;
No May-bird on ecstatic wing,
More beautifully free.

The cloud that basked in noontide glow,
The flower that danced and shone—
All hues and sounds, above, below,
Were joy to feast upon!

Let wisdom smile,—I oft forget
The colder haunts of men,
To hie where infant hearts are met,
And be a child again;

To look into the laughing eyes,
And see the wild thoughts play,
While o'er each cheek a thousand dyes
Of mirth and meaning stray.

Oh! manhood, could thy spirit kneel
Beside that sunny child;
As fondly pray, and purely feel,
With souls as undefiled;

That moment would encircle thee
With light and love divine;
Thy gaze might dwell on Deity,
And heaven itself be thine!

"He shall fly away as a dream."—ANONYMOUS.

I dreamed;—I saw a rosy child,
With flaxen ringlets, in a garden playing;
Now stooping here, and then afar off straying,
As flower or butterfly his feet beguiled.

'Twas changed—one summer's day I stepped aside,
To let him pass; his face had manhood's seeming,
And that full eye of blue was fondly beaming
On a fair maiden, whom he called his bride.

Once more; 'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding,
The room with harmless pleasantry resounding;
And, in the midst, I marked the smiling sire.

The heavens were clouded—and I heard the tone
Of a slow-moving bell: the white-haired man had gone!

To Parents.

You do not mean that your child should possess an unyielding, imperious spirit; that he should be overbearing and contemptuous; or that he should be unkind, unamiable, uncourteous.—But what if he discovers in you a hasty, uncontrollable temper; what if he sees that you are fond of sharp contention, and disregard all laws of kindness and courtesy? the effect will be, in spite of all your efforts, that your example will be the governing motive of his conduct. You do not wish to see your child idle and slothful, and afraid of toil and hardship. But what if you yourself are a man of fashion and leisure; what if your child suspects that you do not deem it reputable to labor; and that instead of redeeming your time, and being diligent and unwearied, you are satisfied with living at your ease: is it very probable, that your child will aspire to great activity, energy and usefulness?—You desire that your child should be a man of honorable feeling and unbending veracity; that he should be punctual in his engagements, and thorough in his business. But if, while he hears you commending and extolling these virtues, he knows that you descend to what is little and mean; that you are disingenuous, equivocal and false; that you are loose and immethodical: will not your habitual conduct be apt to have more influence with your child than your positive precepts? You wish your children to be discreet in the choice of their associates. But what if you yourselves are devoted to dissipation and convivial intercourse; what if you occasionally resort to corrupt and corrupting society; what if you are sometimes allured to the theatre, enticed to the gambling table, overtaken at the brothel, or mellow at the bowl; is it not possible, that you are thus most effectually alluring your children to become the victims of sense and sin?—*Dr. Spring.*

Lying.

There is no difference of opinion concerning this vice. Every body loathes it—detests it; and yet almost every body, sometimes practices it. It is next to impossible in the present organization of society to avoid it.

We speak of the term in its broadest acceptation: for what is lying, but dissembling? May not a person lie without speaking—by barely nodding assent, or giving the head a shake of negation? Who is there that, at all times and in all places, "speaketh the truth in his heart?" Who is there that "sweareth to his own hurt"—or, in other words, that never weighs the consequences to himself or friends when called upon to state facts? Who is there that is so careful to depart from iniquity, that he not only "backbiteth, not with his tongue," but does not even "take up a reproach against his neighbor?" Such a one shall abide in the tabernacle of the Lord: such a one shall abide in his holy hill—yea, he shall never be moved.

So universal is this propensity, and so early is it developed, that the Psalmist once said of the human family—"they run astray as soon as they are born, speaking lies!"

We will descend a little into particulars.—all hypocrisy is lying—whether it be in speaking what we do not mean; in endeavoring to appear better than we are; to pass for what we are not; or in any possible manner to "show off," as the term hath it, either our persons or possessions "to the best advantage." Almost every one in relating a matter to which he is a party, does the best he can for himself. And in telling any occurrence, few are so careful as not to throw some words into the narration which makes the matter more marvellous, or gives it more or less coloring. Like a single grain of blue vitriol put into a quantity of water, the veriest mite of departure from strict integrity, gives a coloring to the whole relation. But "for all these things God will bring us unto judgment."

How carefully, then, ought we to guard against this universal besetment! With what precision weigh every thought, and measure every word, to see that we express neither more or less than strict truth.

Were all men thus particular, how little of the every day conversation which now passes would be heard! And how little the familiar chit-chat of society would prey upon the human mind and destroy its peace! But, alas! few have the moral courage to brave the opinion of the world—of those, even, whose opinions they despise! Few dare be so singular as to refuse to trifle, and refuse to lie! And few, therefore, have the courage to look their conscience in the face, hear its recitation of follies and vices, and heed and follow its directions! Hence many are destitute of peace—out of patience with themselves and those around them—constantly warring against the monitor which often calls them as the voice of God; and refusing to find the cause and cure in the instructions of the holy scriptures, which "are able to make them wise unto salvation" even from this prevailing moral epidemic.—*Female Adv.*

Horse-Racing.

The Grand Jury of Lancaster county, Pa. at their session in April, 1833, besides a paragraph deprecating the licensing of many public houses, make the following report, touching the practice and consequences of horse-racing:

Although the Inquest designed their Report to be very brief, yet they cannot omit the opportunity now presented of speaking about a subject which has heretofore excited a considerable degree of interest throughout the country. The Inquest have seen with astonishment the alarming evil of HORSE-RACING, in this country carried to a fearful extent. Yet their surprise at this was small compared with that which they felt on beholding the unwillingness of peace officers to execute the laws upon offenders in this particular. Heretofore, HORSE-RACING, pernicious as it is in itself, and in its consequences, has been winked at, and those who practice it openly and daringly, have been permitted to violate a highly penal statute against it, because sworn officers have shrunk from the performance of a known duty. There are now no persons, having any pretensions to correct deportment, hardy enough to advocate this evil. Public opinion has set in with a strong current against it, and in the opinion of the Inquest, this is the time to show uncompromising opposition to it. Heretofore, when Grand Juries spoke against HORSE-RACING, the reply was, that it was too late in the season to effect the object. That large and expensive preparations had been made for the RACES, and that therefore they could not be stopped, as if this were a sufficient excuse for offending against public morals. But now the Inquest think it right and expedient to commence in time, in order that a recurrence of HORSE-RACING, and of the disgraceful scenes of gambling, intemperance, idleness and dissipation of every description, name, and character, attending on it, may be prevented. There is nothing wanting on the part of the peaceable portion of the community to effect this desirable end, but a spirit of determined resistance to HORSE-RACING, and it will soon cease to violate the laws and contaminate the public morals. Public opinion being manifestly against it, the evil cannot long survive, if those high in office and power, will but use proper means to check it.

The Poor Tax.

A poor tax in this country is almost another name for a tax to support drunkards and their distressed families. In a tour I made through this state two years ago, I searched the county records of five counties, and one county in the state of Maryland, and I found universally that a very large portion of their annual county taxes was to support their poor. And by going into their poor-house, and inquiring of their keepers and attending physicians, I found that in almost every case the paupers had been brought there thro' intemperance. Sometimes, out of fifty or sixty in one county poor-house, there would be two or three concerning whom it would be doubtful whether drunkenness was the cause of their being bro't; but of all the rest it was perfectly known that drunkenness was the sole cause. In one poor-house, containing fifty-four paupers, every individual had been brought there through intemperance. In another containing forty, all were intemperate but one, and his case was doubtful. And in all the counties I visited, and in some of them the county tax was as high as $20,000 a year, it was truly astonishing to see, after the poor and annual tax, which may be called a tax for drunkards was stricken off, how small a portion was left, i. e. how small the tax would be which was really necessary *for purposes purely governmental.* It seldom amounted to more than about one-third, while the other two-thirds was a tax on the community to support drunkenness and profligacy. Many of the people were almost unwilling to believe *their own eyes*, when this subject was presented to them, although taken from their own county records; to think that drunkenness and Sabbath breaking profligacy could have possibly cost so much!—*Patterson's Letters.*

The March of Intellect.

The following eloquent observations are from the pen of the Rev. Dr. Chalmers, and they are as remarkable for soundness of thinking, as for splendor of style:—

"It is not scholarship alone, says Dr. Chalmers, but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanic's institutes, or even of primary or elementary schools, for building up a virtuous and well-conditioned people, so long as they stand reserved from the lessons of christian piety. There is a charm ascribed to the scholastic system of Scotland; and the sanguine imagination is, that by importing its machinery into England and Ireland, it will work the same marvellous transformation there on the character of their people, that was experienced among ourselves. But it is forgotten, that a warm and earnest christianity was the animating spirit of all our peculiar institutions, for generations after they were framed; and that wanting this, they can no more perform the function of moralizing the people, than skeletons can perform the functions or put forth the faculties of living men. The scholastic is incorporated with the ecclesiastical system of Scotland; and that, not for the purpose of intolerance and exclusion, but for the purpose sanctifying education, and plying the boyhood of our land with the lessons of the bible. The scholarship of mere letters might, to a certain extent, have diffused intelligence amongst our people; but it is mainly to the presence of the religious ingredients, that the moral greatness of our peasantry is owing."

School Statistics.

About one third of the population of a country are between the ages of three and sixteen or eighteen; and of course are the proper subjects of a school education.

In the U. States, more than four millions of children ought to be under the influence of schools.

In Maine Ashur[illegible] in the that the inhabitants of every town pay annually, for the support of schools, a sum equal at least to 40 to every person living in it. That amounts to about $120,000. Their expenditures are more than $140,000.

In New Hampshire, a separate tax of $90,000 is raised for schools, besides an annual appropriation from a tax on bank stock, $90,000 or $100,000.

In Vermont, more than $50,000 are raised for schools, from a three per cent. tax on the grand list, and as much more from district taxes, besides an income of nearly $1,000 from banks.

In Massachusetts are nearly three hundred schools, supported by public taxes and private subscriptions. In Boston the schools contain more than 12,000 children, at an expense of about $200,000.

In Rhode Island are 700 schools, supported by a legislative appropriation of $100,000 annually, by taxes, and by private subscriptions.

The Connecticut school fund is nearly two millions, but fails of its desired object. Children in the State, 85,000; schools about 100.

In New York are more than 9,000 schools, and over 500,000 children taught in them. Schools fund $1,700,000; distributed annually, $100,000, but on the condition that each town raise by tax or otherwise, as much as they receive from the fund. A wise provision.

New Jersey has a fund of $25,000, and an annual income of $22,000.

In Pennsylvania, during the last year, more than 250,000 children, out of 400,000 were destitute of school instruction.

Delaware has a school fund of $70,000.

Maryland has a school fund of $75,000 and an income for schools from the banks, which is divided between the several counties.

Virginia has a fund of $1,233,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children, generally attending private schools.

North Carolina has a fund of $70,000, designed for common schools.

South Carolina appropriates $40,000 annually, to free schools.

Georgia has a fund of $500,000, and more than 700 common schools.

Alabama, and most all the western and southwestern States, are divided into townships six miles square and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

Mississippi has a fund of $280,000 but it is not available till it amounts to $500,000.

The Legislature of Louisiana grants to each parish, or county, in the State, $2 624 for each voter, the amount of any one parish not to exceed $1,350, nor to fall short of $800. $40,000 are applied to educate the poor.

Tennessee has a school fund of about half a million, but complaints are made that it is not well applied.

Kentucky had a fund of $140,000, but a portion of it has been lost. A report to the Legislature, from the Rev. B. O. Peers, says that not more than one-third of the children between the ages of four and fifteen, attend school

In Ohio, a system of free schools similar to that of New-England is established by law.

In Indiana, Illinois and Missouri, no legislative measures for the support of schools have been adopted. All the schools are supported by private tuition.—*Family Lyceum.*

Bombay native Newspapers.

There are at present, six native newspapers published in Bombay.

1. The *Bombay Smarchar* has existed for upwards of ten years. It appeared weekly till about a year ago when it was converted into a daily journal. In this form, it did not, from the necessary haste in preparing it possess much interest; and it is consequently now published only twice a week. The language in which it is published is Gujarathi, the vernacular tongue of the Parsis and Banyans. Its subscribers principally belong to the former class, and they amount to about 160. It is principally occupied with news translated from the English papers.

2. The circumstances which led to the publication of the *Harkara* and *Wartaman* are detailed by the Editor himself, in the Introduction to the Parsi Reformer, which will be found in another part of this number. He has had the honor of originating a work which has produced a powerful sensation among the native community, and which has given rise to some of the other newspapers. He has encouraged the freest religious discussion; and has set himself forth as the reprover of vice and corruption. He has been visited with much personal obloquy; but he has continued to increase in popular favor and usefulness.

3. The *Darpan* is a highly respectable and useful paper in Marathi and English. Both its original matter and selected are well fitted to inform, expand, and correct the native mind.—Though we sometimes do not agree with the editorial remarks, we admire the temper with which they are given, and the fairnes of the arena which is in general afforded for the different combatants.

4. The *Jami Jamshed*, we have been informed, originated in hostility to the *Harkara and Wartaman.* It is neatly lithographed in Gujarathi. It sometimes copies useful articles from the Darpan; but it contains few original ones, except those containing pure intelligence which possess that character.

5. The *Native Observer* is certainly misnomered. The terms of the original Prospectus have ceased for sometime to meet with attention; as it is now substantially a European publication.

6. The *Ayina Sikander* has hitherto been published only in Persian; but the Editor has informed us of his intention to publish it, if a proper number of subscribers be obtained, in parallel columns in Persian and Hindustani.—*Orient. Ch. Spec.*

A law school is to be opened in Cincinnati on the first of October. At the head of the list of instructors is the Hon. John C. Wright, late member of Congress, now Chief Justice of Ohio.

Expedition to Liberia.

Some time since a gentleman in Virginia had bequeathed his friend, an active and efficient member of the Colonization Society of this city, between twenty and thirty slaves upon condition of their conveyance to Liberia. It is well known that by the laws of Virginia, emancipated slaves revert to bondage, if, within a given time, they are not conveyed away. The heir at law, it is well understood, is awaiting the termination of the legal period, to sell them in Louisiana, where they and their descendants must remain in perpetual slavery. To rescue them from that hopeless and lamentable condition, has been deemed worthy of an earnest effort. It is well understood that the Parent Society, by the expenses they have incurred during the past year in conveying an unprecedented number of emigrants to Liberia, have felt themselves unable to fit out any expedition the present year to that country, nor until their outstanding debts and liabilities are removed.—Under these circumstances, the Colonization Society of the city of New York, have felt it their duty to come forward for the rescue of these captives, now suspended between slavery and freedom. The ship Jupiter has been lately purchased by a benevolent and zealous friend of the cause, which he offers to charter at a low rate, to take out one hundred emigrants.

In addition to those already referred to, about fifteen have been entered upon the register in readiness to embark from this city, and the rest of the number will be received on board at Baltimore or Norfolk. The funds at present in our Treasury are wholly inadequate to the expenses. From three to four thousand dollars will be requisite to pay the charter and furnish provisions for the voyage and six months after their arrival. To attain this object an appeal will be made to the benevolence of our citizens, without delay, in such manner as shall promise the most ready attainment of the object. Perhaps it will be found necessary to make a general application for contributions in our churches, a week from to-morrow.—Whatever is done, must be done quickly.—*N. Y Commercial.*

DEATH OF THE REV. MR. COX.—Letters have been received announcing the death of the Rev. MELVILLE B. COX, late a Methodist Missionary to western Africa. This eminently pious, and benevolent man has fallen in the service to which he had bent the energies of his mind, and consecrated his time and talents. He sailed from this country with the avowed expectation of closing his mortal career in Africa; and was so fully impressed with a sense of the duty under which he was acting, that he looked forward to the result unappalled and even with cheerfulness.

Africa.

Fate of Dr. Dixon the African Traveller.

The London Morning Herald of August 8th, has the following extract of a letter dated Cape Coast Castle, 28th April, 1833 giving a satisfactory account of the fate of Dr. Dixon, the traveller, and companion of Clapperton.

"I fear I have been guilty of great neglect in not sooner communicating to you the result of my enquiries respecting the fate of Dr. Dixon. These particulars I shall, however, now briefly recapitulate to you, that you may be able to answer any inquiries on the subject: on their correctness I believe you may perfectly rely.

"His Majesty's ship Brazen, having Captain Clapperton and the expedition on board, on her voyage down the coast to Bagadry, (from whence it was intended the expedition should start,) touched at Whydan, a small town on the Dahomey coast. Here the gentlemen of the expedition landed, and were hospitably entertained by a Senhor de Souza, the most notorious and extensive slave dealer on the coast of Africa. While here, Dr. Dixon expressed a strong desire to penetrate into the interior through Dahomy, so as to rejoin Capt. Clapperton and his companions at Katunga, or, as it is called the coast, Eyeo. M. de Souza readily offered his services, and actually accompanied the Doctor to the Court of Dahomey, at an immense expense to himself, being obliged, when visiting the King, to make him large and valuable presents. The Dr. was well received by the King, who swore not only to protect him while passing through his own dominions, but to use his power and influence to procure for him similar favor and protection from those chiefs through whose dominions he must needs pass. The Doctor accordingly left Dahomey, well escorted, and the King, or Chief, into whose country he was about to enter, having also sworn to afford him every protection and assistance, he had every prospect of being able to reach Katunga before Capt. Clapperton. There it was, however, that his ignorance of the customs of the country, and impatience or irritability of temper, cost him his life. When approaching the principal town, the King, attended by his sons and chiefs, came out, as is customary, to meet him; and the King desired his eldest son to swear fidelity to the stranger, after the fashion of the country. You will, perhaps, recollect that this is done in this part of Africa by the party drawing a sword, or kind of sabre (more like a bill-hook than any thing else,) and making a long harangue, using all the while the most violent and angry like gestures, and pushing the point of the sword almost down the throat of the party in whose favor the oath is taken: in fact they show their dexterity by cutting close to the face without actually touching it. Doctor Dixon unfortunately misunderstood the meaning and nature of the whole ceremony, and conceiving, from the gestures and appearance of the King's son, that he meant to kill him, drew his sword and plunged it into his body Instantly all was uproar, and the Doctor would, of course, have been sacrificed on the spot, had not the King interfered, and ordered him to be guarded into the town, declaring that he could not break his oath, even although his own son had been stabbed;—it was, besides, against the "Fettish" of that country to shed blood in the King's presence. Dr. D. was ordered to leave the country the next morning, and with an escort from the King, proceeded on his journey accordingly. The instant, however, that he had passed the boundaries of the King's dominions (when, according to their ideas, the King's oath was no longer binding,) his escort fell upon him and murdered him.

"This I have reason to know is a true and correct account of Dr. Dixon's lamentable fate."

A REQUEST.

THE individual who borrowed my copy of Dwight's Theology, will please return it as soon as convenient. The request is made in this way, because I have no recollection of the borrower. N. H. HALL.

Lexington, October 2, 1833.

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev Dr. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833

LEXINGTON *Hat, Boot and Shoe Store.*

JOHN LITER,

(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes,* who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9-tf

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.

Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.

Theory and Practice of Physic, by Dr. COOK.

Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.

Materia Medica and Medical Botany, by Dr. SHORT.

Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

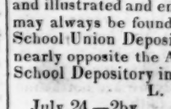
July 31, 1833. 3-3m

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,



IS NOW receiving from *PHILADELPHIA* and *BALTIMORE,* an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie s, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the *Bible,* edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf